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FOREWORD

OUR beautiful cover picture is made possible through the courtesy of the Libreria Nacional y Extranjera (National and Foreign Library) in Madrid, an obliging and well-stocked firm. The picture is taken from a collection of theirs called "Spanish Landscapes and Monuments."

This Segovia castle conjures up one of our most interesting and attractive mission fields; a land, however, in which the forces of freedom are still desperately laying siege to those mediæval superstitions and systems that persist like the very rock itself upon which El Alcázar is built.

Three articles on Spain are found within. Each reflects the spirit that always animates lovers of liberty. Each emphasizes some vital reasons why the Board should strengthen rather than remove altogether its Spanish Mission.

But this February number is not confined to any one field. Here is something from Marshal Feng's chaplain-general. It is found in the first editorial and in the frontispiece, where Feng's favorite Scripture passages are quoted. Here is something from Japan, and on community welfare work, too—a missionary method that is being mentioned a good deal nowadays. Then there are letters from our friends upon the field, with Personalia items of interest. These, we find, are sometimes of more value to our readers than the articles.

Have you yet noticed that the size of the *Herald* has been reduced from forty-eight to forty pages? Two reasons are behind this new policy: economy and service. A shorter and "snappier" magazine ought to meet a long-felt want.

This is, of course, a bold venture. We need the patient coöperation of both reader and correspondent. If you miss the variety you had in 1924 and 1925, if the quality of the output deteriorates, or if in general you do not continue to get what you are looking for, don't fail to tell us so.

Our circulation is picking up: it is one thousand subscriptions larger this year than last year at this time.

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FENG'S FAVORITE SCRIPTURE

Recently Marshal Feng issued to his chaplains, for the instruction of his army, the following passages of Scripture. We quote them in the order given.

Romans 12: 1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service.

Ezekiel 33: 1-6. And the word of Jehovah came unto me, saying, Son of Man, speak to the children of thy people, and say unto them: when I bring the sword upon the land, and the people of the land take a man from among them and set him for their watchman . . . if the watchman see the sword come and blow not the trumpet, and the people be not warned, and the sword come and take any person from among them, he is taken away in his iniquity, and his blood will I require at the watchman's hand.

Job 42: 1-6. Then Job answered Jehovah and said: I know that thou canst do all things and that no purpose of thine can be restrained. . . .

Jeremiah 1: 4-10. Now the word of Jehovah came unto me, saying, I have appointed thee a prophet unto the nations. . . . Say not I am a child; for to whomsoever I shall send thee, thou shalt go, and whatsoever I shall command thee, thou shalt speak. Be not afraid because of them, for I am with thee to deliver thee, said Jehovah. Then Jehovah put forth his hand and touched my mouth, and Jehovah said unto me, Behold, I have put my words in thy mouth; See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy, and to overthrow, to build and to plant.

I Cor. 9: 23-27. And I do all things for the Gospel's sake. . . . Even so run; that ye may attain. And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run as not uncertainly; so fight I, as not beating the air; but I buffet my body and bring it into bondage: lest by any means after that I have preached to others I myself should be rejected.

Romans 8: 31-39. If God is for us, who is against us? Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life . . . nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.

I Cor. 15: 50-58. . . . Oh, death, where is thy victory? Oh, death, where is thy sting? . . . But thanks be to God who giveth us the victory through our Lord Jesus Christ. . . . Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not vain in the Lord.

I Cor. 4: 16-18. I beseech you therefore be ye imitators of me. . . . Some are puffed up as though I were not coming to you.

James 1: 19-27. Let every man be swift to hear, slow to speak, slow to wrath. . . . Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls. Be ye doers of the word and not hearers only. . . . If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world.

Phil. 3: 13-16. Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

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FENG AND THE FUTURE

THE MAN AND HIS METHOD

AS we go to press the newspapers announce that Feng Yu-hsiang, the "Christian General" of China, "has left Kalgan, his northern capital, turning over his posts to his trusty general, Chang-Chitang, also a Christian, who directed the recent successful campaign against Tientsin." This sounds like an abdication, but until events prove or disprove the inference we shall await the unexpected.

We have not been over-zealous in championing any one dubbed "Christian General." Somehow the thing goes against the grain. We hate to think that Christianity has to receive its best advertising in China through a war-lord. History is full of such grievous blunders—where the sword has been used with the cross to mold men into shapes designed by conquerors. How can any people know as the Lord of Love a Jesus encased in the harness of Mars?

Moreover, we have felt that the effort to Christianize an army to save China must ever be fraught with grave danger to the Kingdom of God. Men can never be made to put on religion as they would a uniform. How can the real message of Jesus ever have free play upon the mind and heart of the Chinese people through such made-to-order exponents as members of even Feng's military machine must be?

Frankly, we have been afraid of this so-called "Christian Army" and its work—afraid lest China might get certain misconceptions of the God and Father of us all, and might be fixed for centuries in certain interpretations of truth that have so greatly hindered the growth of the Kingdom in the West.

Nevertheless, we have to admit that Marshal Feng as a man has done more to commend Christianity to his people than we believed possible. We have come to believe in his sincerity as a Christian, in his patriotism, and in the earnestness of his purpose to make Christians out of his soldiers. Like Constantine, Charlemagne, and Cromwell, he has faith in Christianity as the hope of his nation, though, like a Moses or a Joshua, he makes use of the religious sanction to weld an invincible army together for the accomplishment of his patriotic purpose. To him, the Cross of Christ is the conquering symbol for a nationalistic military movement.

Time alone will tell whether our estimate is correct or not. It will be strange indeed if the Marshal does not continue to be a force in China. Whether he has abdicated or not, will he not have to be reckoned with by those who have the interests of the Kingdom of God at heart, as well as by those who are seeking to drain the resources of the land for their own selfish purposes?

We have seen a letter written (in November) by the chaplain-general of Feng's army, a Marcus Ch'eng. The writer is evidently an admirer of his Chief, as so many seem to be who know the Marshal intimately. He strengthens our conviction that Feng is an earnest Christian, however the latter may understand the term, and that the Marshal sincerely desires the salvation of his men in Christ. The man, if not his method, may save the day. Our readers will be interested in this chaplain-general's words:—

> "Last Friday, when I had dinner with Marshal Feng, he stood up himself to ask the blessing. He poured out his heart to God for the people: 'Oh, Heavenly Father, every time I partake of this food I feel ashamed. I am not worthy of this gift when so many fellowmen and women are starving and freezing this very moment. God have mercy on China and the poor people. Make us worthy of that gift, that we may be willing to sacrifice, even to the last drop of blood, to save our people. For Jesus' sake, Amen!'
>
> "It is my daily wonder how this Christian statesman and soldier can continue in humility and truth and in love to God and man when I know how many influences are working on him to the other extreme. The only explanation is that so many Christian people are praying for him and that he himself walks close to God.
>
> "This man now has to read about two hundred telegrams, sent to him from all over China, and interview some three hundred men of importance every day during these times of trouble in China: yet he is so quiet and balanced in his mind, putting first things first, that the other day he spent more than two hours with us to discuss plans for holding special meetings all

over the army. He issued a special order to all the officers, that every man is required to listen for one hour every day in the week.

"This army is already known all over the world as the 'Christian Army.' In many respects this is true, and the army has a right to be called so. It has already played an important part in the political developments, and it is growing in power, and will influence the whole life of China. But it has its peculiar dangers and needs; especially does it need the prayerful and sympathetic interest of all who love Christ and China."

AS A FRIEND OF THE RED

NOT only has Marshal Feng affected the future of China through his choice of the Cross as his personal and military standard, but also has he injected a determinative factor into the problem of China through his alliance with the "Reds" of Russia. Just how decisive his step will prove must be left for history to say, but undoubtedly Feng has again created a lively issue. This chaplain-general has something to say on this point:—

"One thing I am almost tired of reading and hearing about," he says, "is what the political enemies of Marshal Feng have been saying. They do their utmost to discredit him by whatever means they can. They create all sorts of rumors, but we should be able to discriminate between what is true and what is false. So much is written and spoken about this bolshevism, and he has been called the 'red' general; but those who are with him every day and know him intimately and know what is going on here, do not know that Feng is 'red' or that he has any special relation with bolshevism. On the contrary, we do know how he, both by deeds and words, forbids and tries to stop bolshevism and its propaganda. I could point to definite documents and deeds to prove this statement.

"There was one professor from Yenching University who was full of prejudice against Marshal Feng. He was wise enough, however, to come to Kalgan to find out for himself just how 'red' Feng was. He came, he saw, and heard. Then he burst out in enthusiasm, 'Oh, I see how red Marshal Feng is. He is red, but red by the blood of Jesus Christ.' This professor was willing to resign his good position and join the service here to help such a 'red' general. He said in his letter of resignation that 'both for the future of China and the Chinese Church I deem it my sacred duty to devote myself in the service of Marshal Feng's army.'

"Remember what times these are at present in China. If this man of God is bolshevistic and red, I say with all my heart, God make us all 'bolshevistic' and 'red' like him. Then shall we see the world-wide revival we pray and hope for so much."

James H. Lewis of Peking University has passed on to us, by courtesy of the Scripps-Howard Syndicate, an account of an interview with Marshal Feng on this very charge of bolshevism. His words are of vital interest:—

"Neither I nor my army are more bolshevik than America. The term is now applied by all exploiters or nations to any one seeking to advance the interests and welfare of the masses.

"Politically, I am opposed to every principle of sovietism, but I have been branded as pro-soviet by those who seek to becloud the real issue. I am employing Italian, Japanese, and Russian military experts. There are more of the latter, because more Russians are available. But I am not employing soviet political methods. Instead of crying 'bolshevism!' in opposition to those who are endeavoring sanely to direct the patriotic efforts of students, workers, and intellectuals, foreigners would be far wiser to recognize that the antidote to the 'red terror' in China is intelligent liberalism encouraged by foreigners.

"Russia has been foremost in showing evidence of willingness to recognize and to aid China's attempts to recover her lost nationalism. We are not interested in criticism by nations which have shown themselves unwilling to do as much. We appreciate America's traditional friendship, but at present we are most interested in noting whether, with relatively small material interests in China, America intends to throw her influence toward China or to become the tool of others who seek to preserve the trade advantages given by unfair treaties."

What is the conclusion of the matter? Evidently here is a remarkable personality bent upon saving China, and upon the work of doing so through the God of the Bible. If he travels to America we may know him and his aims better. If he remains in China a private citizen, he will still be a dominant figure.

Meanwhile, may the Christian Church of China be content to work quietly but lovingly along the lines that Jesus himself chose as the only way of redeeming the world.

AS THE LAUGHING BUDDHA

YET if there must be soldiers in China to create and maintain peace, they will have to be animated by that spirit which dominates Feng to so high a degree.

Those who have read that illuminating and most interesting story of bandit days in China, "The Laughing Buddha,"[1] must have found themselves rejoicing in the growing conviction of Captain Lew-chee that the restoration of law and order in the land must come "through a dependable, loyal, righteous soldiery." When we read that "Lew-chee now set about whole-heartedly not only to drill his troops, but to deepen their patriotism and soul-power," we felt safer. And when near the end of the story, after all the villains had been properly rewarded, Lew-chee, now a general, went about doing good among a people who dwelt in safety—"clearing the country of bandit bands, guarding communications, protecting public enterprises, agriculture, and commerce"; when his soldiers, known for their discipline and daring, enthusiastic followers of their leader, were being "taught, not alone to fight, to farm, cobble, weave, and to work in a hundred different forms, but also to practice the principles of high honor, each man a knight errant"—when we read of such an achievement on the part of our hero, we could not help feeling proud of the fact that Lew-chee was a "Christian" general and that his good character and deeds were exalting the Name among the sixty millions of his province.

The best point of the story, however, was reached at the close of the book, when Lew-chee (like Feng and other leaders in China today) found the "hope of the future of China in the hundreds and thousands of hospitals, schools, and churches which are springing up slowly but surely in various centers throughout his native land—recruiting grounds for the real forces of reconstruction."

A WOMAN ON THE DEPUTATION

OUR December issue stated that Mrs. H. Melville Tenney, the Woman's Boards' representative on the Deputation to India, had dropped out of the party at the last minute. We are very glad to announce that it was possible to fill her place at once by another who was planning simply to travel with the deputation for a part of the time, but who is well qualified for the work before the Deputation. This new member, Miss Amy Welcher, comes from Hartford, Conn. She is a member of Dr. Potter's church. She was formerly an officer in the Hartford Branch of the Woman's Board of Missions and has of late been President of the Hartford Y. W. C. A.

The Woman's Boards, who have made Miss Welcher their representative, appreciate the spirit in which she has assumed this unexpected responsibility, for the Deputation program is a strenuous one and invokes important decisions to be made after many tiring conferences. She goes at her own expense.

A letter from Secretary Strong, written in the Red Sea, says that work had already begun. "From eleven to one each morning we three get together for a talk on some aspect of Indian Mission work—my 'primer class' they call it. Dr. Potter and Miss Welcher are reading the books and papers we had brought along till a table neighbor, a young captain stationed at Poona, said laughingly, 'By the time you get to India you will know more about it than those of us who have lived and worked in one part of it for years.'" A cablegram received announced the safe arrival of the Deputation at Bombay. Later dispatches show the three members hard at work in India.

[1] Published by Fleming H. Revell Co., N. Y., $2.00.

A WELL EARNED SUCCESS

MORE than a year ago it was decided by the corporate boards of five of the Near East Colleges, namely, Robert College and Constantinople Women's College, both in Constantinople, American University of Beirut, International College at Smyrna, and the Sofia American Schools, to inaugurate and carry through a campaign to raise for the current expenses of the schools the sum of $500,000 a year, making a total for five years of $2,500,000. An executive committee of this movement was created from the corporate boards of the five institutions, and Albert W. Staub, the Executive Secretary of the three Near East colleges, was made the Executive Secretary of the campaign. It was decided in advance that the proceeds of the campaign should be divided according to a percentage agreed upon among the five institutions, and the trustees of the five institutions coöperated.

Four days before the completion of the limit set by John D. Rockefeller, Jr., who subscribed one-quarter of the total amount to be raised, the whole sum was secured in gifts and in pledges. The $2,500,000 thus secured are to be paid during the five years. Two of these five institutions are so-called American Board colleges, although the other three grew out of American Board work in the Near East.

This fund will put these colleges on their feet for five years. During this time a campaign will be carried on for securing a permanent endowment. These institutions are all crowded to capacity at the present time and are fully justifying the hope and desire of their founders.

THE WORD OF A BISHOP

BISHOP RENNIE MACINNES of Jerusalem spent a few days in Constantinople recently, and was "immensely struck with the great opportunities and openings of the present time." In a letter to Secretary Riggs he goes into detail in expressing this conviction. To him "Turkey is in a state of change and transition." He sees that the "Turks, in reaching out after liberty and freedom, are themselves breaking down the barriers against Christianity in a way which we should have taken many years to accomplish." In fact he "could almost envy those called upon to live in Turkey at the present time, who have the wonderful privilege of watching and taking part in this new development."

We must not fall into the error of assuming that all Turkey is open to the Gospel, or that the

Turks themselves are turning from Islam to Christ. This is far from the fact. Yet it must be driven home to our hearts that the American missionary, with the mind of the Master dominating him, has a surer approach to the heart of the Turk than was ever possible before, and a greater opportunity to be of constructive use. Those who have not been in close touch with events during the past fifteen years must simply take this fact on faith. Nothing can be demonstrated.

THE WORLD WINDOW

By C. H. P.

New Caliph

A congress is being held at Baku, in the Caucasus, under Soviet protection, attended by delegates from the entire Moslem world, for the purpose of choosing a caliph to take the place of the deposed caliph—sultan of Turkey. The leading candidates are: Ibn Seud, the sheik of the Wahabis, a conservative Arab tribe now controlling Mecca and Medina; the sheik of the Senussi, a fanatical tribe of the Sahara; Abd-el-Krim, the defeated Riffian general; and (probably without his consent) Mustapha Kemal Pasha, the president of Turkey. Thus the new and the old are contending for the honor. There appears to be no candidate from India, where 66,000 Moslems are found.

A Week of Constantinople News

Following the method of last month, we give a *résumé* of the news of a week in Turkey, as handed out by the papers of Constantinople. This is based upon a digest sent the World Window by Rev. F. G. Goodsell. The week was December 3–10.

Delegates to Geneva, to discuss the Mosul question, pass through.—Strict measures to be enforced against all officials who, refusing to wear hats, cling to the fez or have resigned their positions.—Fourteen inspectors of 250 primary schools in Constantinople, being overworked, an additional inspector is appointed.—Annual budget for city is liras 1,600,000, of which 50,000 will be spent for new school buildings.—Three hundred and forty-six children were sent to the Poor Farm during eleven months; 116 of them were assigned to families, and an equal number died; attempt being made to improve the milk supply for the children.—Hereafter bachelors must pay fivefold what married men pay in taxes.—Reactionaries in Marash march through the streets shouting, "We do not want hats"; forty were arrested and others are being hunted down.—The man who distributed literature in Sivas against wearing hats has been discovered and condemned to death.—Angora news scarce on account of storm blowing down the wires.

Heresy

A Cairo correspondent, reports the *Living Age*, states that Egypt is having a little Dayton trial of her own. A learned sheik has been convicted of heresy by the Regents of Al Azhar, the great Moslem University. He argued in a book on "Islam and Government" that the Moslem code is intended solely as a guide to personal conduct and not for incorporation in public statutes; also that the caliphate has never been an essential Islamic institution. This is precisely the attitude of the government of Turkey, which, by the standards of the Cairo university, has become a heretical nation.

"Here Am I"

Moslem leaders are alarmed over the growth of the Student Volunteer Movement of America. One of their papers in India, according to the *Moslem World*, speaks of Islam as involved today in a "life and death struggle," and calls for missionaries to volunteer after the manner of the American churches. "How many of the sons of Islam are there to say, 'Here am I'? More than 10,000 graduates of the American colleges," we are told, "have taken up work in foreign mission fields through the Student Volunteer Movement. . . . Until now, its influence has been felt in China, Japan, Korea, India, Africa, South America, Mexico, Persia, Siam, the Straits Settlements, Central America, and Arabia. This is the work of one Christian country, and at that of one organization of that country. The total strength of this missionary force undermining mostly the faith of Islam is not difficult to imagine."

Religious Discussions in China

In a discussion class in Foochow the following questions, among others, were handed in: The reason why Jehovah is our Lord and Jesus our Saviour? Is Jehovah a word which Israelites imagined to be the name of God, as the Chinese thought of Buddha? Why had Jesus so great power to heal the lame, blind, dumb, and many others? Was Jesus only a great sage? Why the blasphemy against the Spirit shall not be forgiven? How could Jesus succeed in his great work if there had been no Judas to betray him? Moreover did he not repent afterward? Are there true heavenly and hell palaces? Discussion about the birth of Jesus. Why must we have religion? Where did God come from? How did Jesus by his death on the cross bring salvation to us? How can the resurrection be possible? What is immortality? Do foreign missionaries have any political significance? Are they here to make money for their government or to help in other ways?

Remembering the Great Earthquake

September 1 was observed in Japan as the second anniversary of the Great Earthquake. In some cities there was a moment's cessation of traffic and labor as prayers were offered in behalf of the souls of persons who lost their lives in the great disaster. The white slaves of the Yoshiwara in Tokyo had in one of the parks a special service in memory of their sisters who died because the keepers closed the gates to prevent their escape. It is said that 300,000 persons visited the shrine erected in the place where 30,000 persons sought safety in an open place, only to be overcome by the heat of the conflagration following the earthquake. Connected with the shrine is a gruesome monument—a Buddhistic image made of cement mixed with the ashes of the dead.

Sun Yat-Sen's Mausoleum

Prizes of $2,500, $1,500, and $500, Mexican, were recently offered for the best designs of a mausoleum for the body of Dr. Sun Yat-sen. Among the thirty-one competitors were several Americans and Europeans. Though some of these received honorable mention, the prizes were awarded to Chinese. The first was gained by Mr. Y. C. Lu of Shanghai, who offered the plan of a building that "from above formed the shape of a bell." The mausoleum is to be at Purple Mountain, near Nanking, with which city it will be connected by a road several miles in length. The estimated cost is $300,000, Mexican.

Missionary Interest in Cambridge University

A great interest in foreign missions has arisen in Cambridge University, England. There had been several "missionary unions" in the university, and last November they for the first time united in a campaign. A correspondent of *The Christian World* (London) writes that the "group" missionary idea is now very strong among the two hundred men and women pledged to go out to foreign fields. One group of seven looks forward to working together among the Moslems in Northern Nigeria. Another group is preparing for settlement work in Calcutta. "Due to the influence of books like 'The Clash of Color,' I was told, each generation of public school boys coming to Cambridge has less and less hostility to missions and a growing understanding of their international significance. The purpose of the campaign is not only to get volunteers for the mission field, but to give those going out in Imperial services an idea of missionary ideals today."

Glimpses

Five British Societies have united in preparing a superb film entitled, "India Today," prepared by Mr. Henry Howse, who traveled 17,000 miles in India in making the pictures. Crowds are attending the exhibition of the film in London and many are turned away.

Dr. Samuel M. Zwemer, the authority on Islam, spent three months in South Africa last summer investigating the Moslem problem, traveling 20,000 miles. He found that Islam is making steady progress in Portuguese East Africa and in Nyassaland, but the increase is not so rapid elsewhere. The danger is that the governments will be tempted to favor Islam for purely political purposes.

Dr. John R. Mott, in November, started on a six months' visit to Australia, in the interest of the International Missionary Council, of which he is president. He will attend the meeting of the Council at Stockholm in July.

Yen Hui Ch'ing, the newly appointed ambassador of China to Great Britain, is the son of an Episcopal clergyman and a graduate of St. John's College, Shanghai, and of Yale University.

Another soldier-preacher has appeared in China, in the person of Gen. Wu Ching Piao, a Methodist convert, who commands the troops in East Kianzi. After studying Christianity for many years, he has decided that it is the only hope of China.

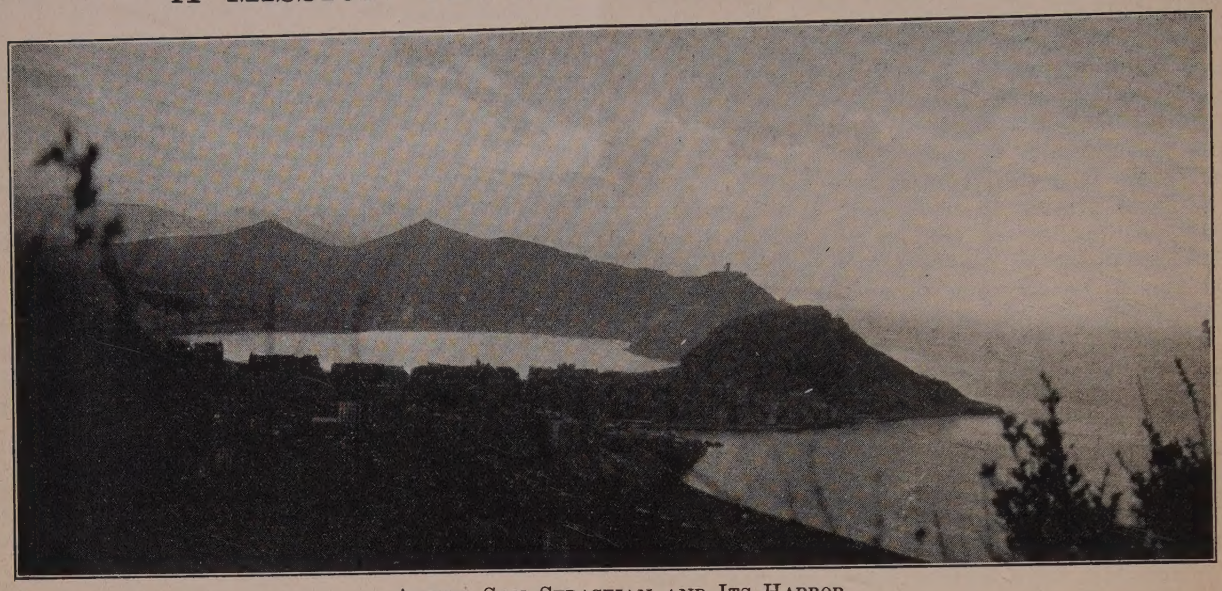
An "A P" dispatch states that the "Turkish Women's Union" is having a wordy battle with the authorities over gaining permission to speak in the mosques of Constantinople. The director of religion says that if the women want to lecture they have their own schools and clubs open to them; if they want to preach, they must first prove their ability.

The new Shah of Persia, Reza Khan, is described as a characterful man of unusual ability and force, a natural leader of men. Through his grasp of public affairs as commander of the army, and later as premier, and because of his republican leanings, he has now the confidence and good will of the people. Peaceful and prosperous years would seem to be ahead for this storm-tossed land.

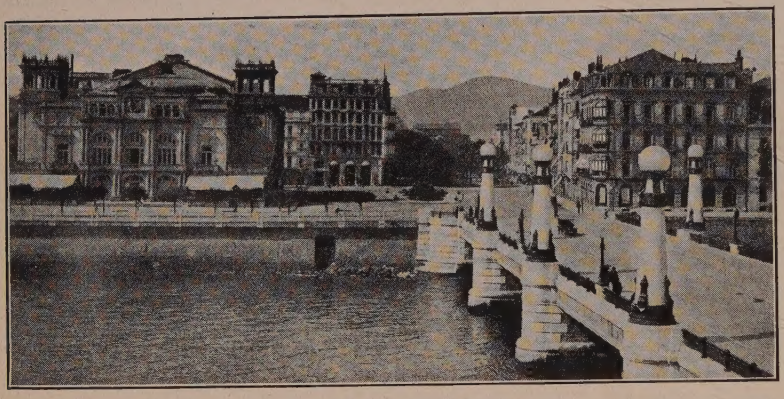
The National Baptist Convention of the colored people in America has voted to seek to raise twenty-five cents from each of its million members in order to begin mission work in Liberia.

A missionary who was being severely criticized by non-Christian religionists on the one side and by trade interests on the other, said, "The fact that I am being kicked regularly from both sides encourages me to believe that I am on the right road."

A MISSION CENTER IN NORTHERN SPAIN



ACROSS SAN SEBASTIAN AND ITS HARBOR



INSIDE THE CITY

THE CHAPEL ENTRANCE

MEMBERS OF SAN SEBASTIAN CHURCH AND PARISH

They are without a pastor. Special services have been conducted from house to house, as a result of which ten new members were brought into the organization, seven being young people from San Sebastian, three joining by letter from England and the Argentine.

SPANISH PROTESTANTS

By ALICE H. BUSHEE

Miss Bushee can speak as an authority on things concerning Spain. She served there as a missionary of the Woman's Board for fifteen years (1892–1907) in the girls' school started by Mrs. Alice Gordon Gulick. Miss Bushee is now at the head of the Spanish Department of Wellesley College. She spent her recent Sabbatical year in study in Spain, and, at its close, generously consented to stay on through the year 1924–25 to take charge of our school in Madrid in its emergency.

ARE there any Spanish Protestants?" inquires the foreigner. "There are no Spanish Protestants," says the Catholic Spaniard. The Spanish Government, however, knows there are and recognizes the vital questions that arise from their existence. The head of the Bible Society in Madrid, a Spaniard of broad views, was asked by a Catholic friend if the Protestants really expected to convert Spain to their ideas. He replied that they did not, but that the country would be better with a strong living minority of Protestants that would keep them up to their highest ideals. Do the results of the last sixty years in any way justify these words?

During the 16th and 17th centuries Queen Isabel and Philip II had practically obtained religious unity by banishing, converting(?), or killing the Jews, Mohammedans, and Protestants upon whom they could lay their hands. But at the beginning of the 19th century there were signs of unrest and a more liberal spirit began to creep in. Ferdinand VII, who came after the downfall of Napoleon, again resorted to imprisonment and exile, and we have the curious spectacle of the best liberal Spaniards living and writing in Gibraltar, England, and France. At the death of the king they hastened back—patriots as they were—to work for the advancement of Spain.

Then comes a new element in the struggle for liberty—here and there is found a Protestant; a sea captain from England brings a barrel of Bibles in his cargo and George Borrow wanders around the country. Everything must be in secret, as only one religion is recognized as lawful. Some are found out as they try preaching and are banished to Gibraltar, but the unrest grows, both politically and religiously, and in 1868 there is a revolution, which sends the queen to France and allows the exiles to return. When conditions had crystallized after the revolution, the country was divided into the Conservatives, the so-called Liberals and a small group who wished and worked for real liberty—of Press, Speech, and Worship. Many of these were Republicans or Socialists, many were freethinkers in religion, some were liberal Catholics, or at least Catholics three times in their lives—at birth, marriage, and death—and some were Protestants. There was, of course, no organization. Some waved the red flag and some carried the Bible, but for very different reasons they wanted liberty.

Who are the Protestants and what has been their part in this work? The church members all told amount to only a few thousand. Perhaps the highest number ever given for all the Protestants and adherents together is 50,000 among 20,000,000 inhabitants: "What are they among so many?" They are poor and unknown and most of them represent the lower middle class, and yet that may be the surest sign of their vitality and power. It has been said that the Reformation in Spain failed in the 16th century because it started among the upper classes—revolutions must work from the lower to the higher. They are scattered throughout Spain, sometimes only a family or two in a village or town, and in order to obtain a certain solidarity, a Federation of all the Protestant churches has been formed, with a secretary in Madrid, who may be able to see the Secretary of State on questions that arise in various parts of the country.

But in spite of difficulties they are and have been a group of people of high ideals, with a religion that is alive and that means so much that for its sake they would bear insult and persecution. Their standards of morality are high. As a whole they are opposed to drinking, even the "wine of the country." Sunday is the Lord's day and not a day of mere pleasure seeking, like the so-called "continental Sunday." They are opposed to the bullfights and many have never attended, or perhaps have gone only with an American who wished to see "something Spanish." At the present time the Protestants and the "Intellectuals" are the ones who disapprove of the "national sport."

The Protestants believe in education, and from the very beginning the different missions started elementary schools in many cities and villages. These have been attended, not only by children of Protestant families, but also by those of liberal Catholics who said nothing against the Bible study, as they saw the education was much better than that given in their own schools. It is true that these schools do not feed the churches so much as we would desire, as the children are usually taken out when about twelve years old to go to work; but nevertheless their influence in moulding opinion has been very great. Those who have studied there cannot feel that Protestants are "bad," nor that the Bible is a "bad Protestant book," to be burned. One of the deputies to Congress in Madrid some time ago had attended the mission school in Bilbao, and

on the occasion of a debate in the House on religious liberty gave a fine address in favor of the Protestants. A still more remarkable result of these poorly equipped schools has been the building of many good public and private schools "for the sake of saving the children from Protestant influence," and this naturally has resulted in a great advance in education throughout the country, since now, in many cases, both schools are full.

The Protestants also set an example of the value of education. The young men attend the institutes (for the B.A. degree) and also the universities, and, owing to the system of competitive examinations in the country, are now taking their places as professors in these same institutions, as well as holding official positions in the National Library, the Natural History Museum, etc. As far as the girls are concerned, those from Mrs. Gulick's school were among the first to get their B.A. degree in the early nineties; and when two went to the Madrid University, there were only two other women students with them, although the universities have always been open to women.

For years the Protestant soldiers were exposed to insult and punishment for refusing to go to confession and mass. If the officer was liberal-minded, well and good, the soldier could go "on guard" while the others were at mass and nothing would be said; but woe to him whose officer would not compromise—trial and imprisonment awaited him. Even the officers were not exempt, and Colonel Labrador was degraded for his religious beliefs to the rank of an ordinary soldier. But the evangelical papers published the details of these cases, the liberal dailies took it up year after year, a case here and a case there. Finally, Mr. Labrador was not only restored to his former position, but promoted to generalship. About 1910 a young soldier from one of our own schools, after serving a month in prison, being pardoned, having the case appealed to a higher court and receiving a sentence of six months, had the honor of being the last one so treated, as the king then signed a law that hereafter no non-Catholic should be required to violate his conscience in the matter of religion. Two years ago a Catholic paper said that there were about 23,000 of these "non-Catholics" in the army, representing, of course, all shades of religious belief, but all owing their "liberty of worship" to the Protestant (Puritan?) conscience. And yet there are still those who say there are no Spanish Protestants!

Another instance is the matter of cemeteries. It has long been the law that every city and village should have a civil cemetery as well as the consecrated ground for the Catholics. There could be buried Protestants, freethinkers, suicides, and those who suffered the death penalty. In many of the smaller towns there is still only one cemetery. If a Protestant family moves into the town and a member dies, the question comes to a head. The mayor is made acquainted with the circumstances and asked to have a plot of ground appropriated according to law. If the official grants it, all is well; but if, as occasionally happens, he is opposed to the heretic, he will probably refuse, and the family may have to bury their dead in any field they can obtain, not even being sure the body may not be dug up by animals. The next step, however, is to write to the secretary of the Church Federation in Madrid. He immediately goes to the Government Minister who has charge of the affair, files his complaint, and word is sent to the mayor to obey the law. At the same time the incident is published in the next number of *España Evangélica,* and usually copied into the liberal dailies, so that public opinion is constantly being educated in more liberal lines.

One of the most interesting changes is in the matter of the circulation of the Bible. Of course the idea of all missionary work is to carry the Bible to those who have it not. There is in Madrid a branch of the English and Foreign Bible Society. I asked the Director one day if there was really any call for Bibles except for those in Spanish. He replied there was, that the university professors sent their students there for their Greek and Hebrew Bibles and Testaments, as they were better translations than the Catholic. Colporteurs are sent around the country, and during the last few years the Society has been permitted to set up stalls at the fairs in some of the leading cities, where there is often chance to sell Bibles and Testaments and to talk to the people gathered there.

But the most remarkable thing is that the Bible Society's work has forced the Church to publish a cheap edition of the New Testament. I have a copy of the second edition of the *Nuevo Testamento* published in 1923 under the auspices of the Bishop of Victoria. In the Introduction he denies the Protestant accusation that the Catholic Church prohibits its members from reading the Bible; but admits that it is true that the Holy Church has prohibited the reading of some versions of the Scriptures because, the translation having been made without due reference to the sacred canon, the faithful might find poisonous food instead of life for their souls. "To this kind of Bible, in which the Word of God is mutilated and its true sense falsified by the addition of man's words, belong without doubt those which the Protestant Bible Society circulate to the risk of men's souls." So the good Bishop has decided to publish this edition with *notes in the text,* that all the faithful may read it. But in spite of these notes (the Bible Society never allows notes of any kind), it *is* the New Testament in convenient size for handling and is sold for only 50 cents. The first edition of 10,000 copies has already been exhausted, and we can say with St. Paul, "Every way . . . Christ is preached."

At the present time we see the Protestants from their point of view working for the advancement of Spain; while from other points of view the "Intellectuals" and the republicans are doing the same thing. Of course there are Protestants who belong to each of the other groups, but as a whole they emphasize the moral and spiritual part and are trying to obtain religious freedom instead of toleration.

The Constitution still says that the religion of the State is the Roman Catholic, but that no one shall be molested in worshiping God according to the dictates of his own conscience, provided there is no "public demonstration." That is the bitter part, for it has meant no church buildings, no notices of services posted on the street corner, no open air preaching or singing, and no processions; and even indoor singing could be prohibited if heard from the street, provided a bigoted official so desired. It depends on the interpretation of these two words and this has varied greatly in the past.

To my knowledge only one Protestant church building has been erected in Spain, but as that belongs to the British Embassy, it bears but slightly on the question. A great forward step was taken when a few years ago the Government allowed the front door of the Spanish Episcopal church (a part of a building used also for schools and residence of the pastor, but with a simple Gothic *façade* and a cross at the top) to be opened after having been closed for twelve years, the worshipers having entered by the back door.

The Protestants still need financial and moral support. At the present time the German Lutherans carry on a boys' school, besides helping a number of small churches. The French have work on both sides of the Pyrenees. The Scotch Presbyterians have a small Theological School and missions in the south. There are also Baptist and Methodist missions representing both the United States and England. The Congregationalists (A. B. C. F. M.) have several stations in the north, and support the girls' school, which has supplied teachers and pastors' wives for forty years. There is also a fine work carried on by the Irish Episcopalians, with headquarters in Madrid, and perhaps eight or ten churches in the provinces. I asked once why the Irish Episcopalians were interested in the work in a Catholic country when the members of that church in England and the United States apparently were not, and the reply was that *they* realized what it meant to live in a Catholic country.

American automobiles are seen everywhere; American products of all kinds are for sale at the stores; the best government school and the only dormitory system in the country owe their existence to the influence and example of Mrs. Gulick's school. The Rockefeller Foundation has offered $40,000 to establish a chemical and physical laboratory in Madrid, and incidentally one of the best women teachers of chemistry in the country was educated in the above-mentioned school. Spanish Protestants are getting into the world current also. Two went as delegates to the Latin American meeting in Montevideo; and two to the big meeting in Stockholm last summer. Summer schools, travel, business, exchange professors, and students are all bringing the United States and Spain closer together. Can the churches afford to let pass the opportunity of helping Spain to help herself until a Spanish Protestant can attend church in his own country as freely and with as much honor as a Spanish Catholic can perform his religious duties in the United States?

CARLOS ARAUJO, OF SPAIN

By WAYNE H. BOWERS

THE Board has lost another of its veteran pastors, the Rev. Carlos Araujo, of Bilbao, Spain, who died on October 4, 1925, after an illness of nearly a year. He was in his seventieth year.

Mr. Araujo entered the service of the Board in Zaragoza, in the seventies, with Rev. Thomas Gulick. He spent some eight years as school teacher and evangelist, in Santander and in San Sebastian. Being ordained to the ministry, he went to Zaragoza, where his longest pastorate, of thirty-five years, was held, and in 1919 was transferred to Bilbao. He was in the seventh year of this pastorate when he died.

Rev. Carlos Araujo and Wife

Don Carlos never enjoyed any systematic studies for the ministry, but was naturally studious, and by his own efforts attained considerable culture. He knew several languages, and often represented Spain at gatherings in different parts of Europe. He published a volume of sermons, and was prolific in the writing of short poems of a religious nature. He was known in South America as "the Spanish evangelical" poet. He also served for three years on an international committee, to prepare a revised translation of the New Testament in Spanish.

As a pastor, Don Carlos was active, especially in the hard work of village touring. He was a genuine pastor among his own people, respected and loved by all. His position among the Spanish pastors in general was that of a Nestor, since he was one of the few men who represented the beginnings of evangelical work in Spain, in the seventies of the past century.

Of the fifteen children of Don Carlos and his wife, Doña Manuela, ten survive. One son is head

of the Madrid office of the British Tract Society. Another is head of the Madrid office of the British and Foreign Bible Society. A third is professor of mathematics in the government university of Valencia. One is pastor of a church in Jerez de la Frontera, while another is teacher in a mission in a small village near the Pyrenees. A daughter is the wife of the pastor in Jaca, near the French frontier. Another daughter is teaching in a mission in Córdoba. Still another is the widow of a former pastor in Barcelona. One is teaching Spanish in the Warren (Pennsylvania) high school; while the fifth is at home, employed in a business office in Bilbao. Are there many pastors' families in the United States that can surpass that record?

Don Carlos' most fervent desire was that the Spanish work might be continued and enlarged. May his life and work bear rich fruit, especially in the land so dear to him, and so greatly in need, as he was firmly convinced, of the pure Gospel of Christ.

THEY SHALL NOT PASS

BY ARTHUR H. WELLMAN

Hon. Arthur H. Wellman, the senior member of the Prudential Committee of the American Board, visited Spain recently to see how best the Board's mission there could be closed. He returned with the recommendation that the work in Spain be continued. His reasons in part are given here. We cull from his report.

MANY serious problems confront the evangelical churches in Spain today. Among them are:—

1. The difficulty of securing proper places in which to carry on church work. Not one of the church buildings occupied by churches affiliated with the American Board, with the possible exception of Reus, is anything like an ideal building. In two places, San Sebastian and Zaragoza, inability to secure a suitable place for the church work is today a serious handicap.

2. The difficulty of securing an educated ministry. This question disturbs all Spanish Protestants. It has been proposed that all the missions in Spain join in establishing a training school for pastors and teachers.

3. Inability to take up new work where it is urgently needed. There is opportunity today for the American Board to take over a church in Barcelona.

CONDITIONS IN SPAIN

Catholic influence dominates the present government and is powerful in business and social life. To be a Protestant often means great sacrifice in loss of position in business or of social prestige. The Protestant churches in Spain are not growing rapidly in numbers, and are not likely to do so under present conditions. Their influence in the country is, nevertheless, considerable. While there are few Protestants, there are many liberals who have been more or less under the influence of Protestants. These people, often nominally Catholics, still do not accept the teaching of the priests that a Catholic should hate Protestants and flee from them as if they were a great evil. Many liberals see that the lives of the Protestants are better than those of some Catholics, and that evangelical teaching has been beneficial to the people.

Spain is now governed under clerical influence, but there is a general feeling among students of Spanish affairs that a change will come. The liberals today have no well-known leader of marked ability, but it would seem that sometime one will arise. When the liberals again come into power a great opportunity will be opened for Protestants; and for this day they should prepare.

NEED OF MISSIONS

Protestant Missions in Spain are needed for the following reasons:—

1. Because of the low moral tone of the people. Many of the priests, who should be leaders, are themselves men of immoral life.

2. Because the people are ignorant. It is estimated that from 40 to 60 per cent are illiterate.

3. Because there are no newspapers of commanding influence.

4. Because there is no religious literature.

5. Because the worship of the Catholics appears to be ignorant, and their religion has no real influence on their lives.

6. Because the Catholic Church is rich and seeks control of the government and power generally, but does little to really benefit the people.

IF THE MISSION IN SPAIN SHOULD BE ABANDONED

If the American Board should abandon the mission in Spain the results would apparently be:—

1. The churches would die. It is hardly probable that any of the churches under the superintendency of the American Board would live long without help. They were founded by the Board, some of them many years ago. To abandon them would be much like a mother abandoning her children.

2. The members of the churches would justly feel that the American Board had unfairly deserted them.

3. Spanish Catholics would exult and would feel that their accusations against Protestants were

shown to be true, and that every one in Spain would understand that no Protestant was ever to be trusted.

4. It would be a blow to Protestantism in Spain, as the American Board is regarded as one of the best Protestant organizations now working there, and perhaps is looked on with more respect than any other Protestant organization in that land.

5. It would be discouraging to Protestants throughout Europe, where Catholicism at the present time seems to be more dominating than for a long period.

6. It would be cruelty to the pastors and teachers, many of whom are past middle life and who with difficulty would be able to find any way of supporting themselves.

7. It would be dishonorable to abandon Reus, only recently accepted.

8. It would destroy largely the effect of all the missionary work which has been done in Spain for more than fifty years, and it would do this at a time when Protestants in Spain are looking forward with great hope to such an opportunity as they have never had thus far.

MEXICO'S GIFT

By IDELLA PURNELL

Miss Purnell is the editor of "Palms," a unique poetry magazine published in Guadalajara. Last year's anthologies in America and England mentioned her. She was born of American parentage in Guadalajara and knows Mexico's best. She was educated in Los Angeles and at the University of California. Last summer she was in charge of the foreign department of the Public Library of Los Angeles.

Miss Purnell

IT has been several months now since the request came to me to write an article concerning Mexico's possible contributions to America, or, as we should properly say, the United States of the North. I realize that such an article would ordinarily remark on the primitive arts of Mexico, which are now reaching a point of great effectiveness, under the stimulus afforded them by the visionary activity of Jose Vasconcelos. Or it would speak of the great agricultural, commercial, and industrial possibilities inherent in a country where the unclad Indian feet may be walking over mines of fabulous wealth, and are sure to be walking over soil of incredible richness and productivity.

However, as I am not writing for a Chamber of Commerce weekly, and as I am in no sense a propagandist for Mexico, I am able to choose my own way. In my opinion, Mexico's most important possible gift to the United States is a spiritual gift, and I shall here attempt to set forth my meaning.

The Mexican is notoriously known in our own country as a lazy, worthless person. How this picture was ever conceived, and why the erroneous conception should have prevailed even to this day, is a mystery we cannot here attempt to fathom. The most effective monument to the Mexican's industry is plainly visible from every train window, and may be seen by any traveler who passes through the country. There are miles and miles of fence, of stone fences—laboriously erected by bringing stone by stone each great rock, and fitting it into its place to make a perfectly formed boundary line, often two feet thick, generally three feet high. It has no uneven protuberances; it is a solid wall. And such a fence will go straight away over the country, with never a break, down through ditches, over mountains, and in spite of all obstacles such as cactus beds and mesquite shrubbery.

No; the Mexican is decidedly not lazy. But he has realized one of the deepest laws of life: that to all existence there is a rhythm which cannot be frustrated without peril. He has not realized it in a cerebral fashion; but he has made it a reality in his life. He does not hurry or worry—"sufficient unto the day is the evil thereof" with him. When the hour arrives for his task, he performs it—and what his hand findeth to do, he does with all his might. But when the hour for work has passed, so does the responsibility; he becomes a child, and enters into the Kingdom of Heaven. Does he enjoy sitting in the sun? He sits in the sun, then, looking as though he has been there forever, and forever shall remain there. Does he enjoy eating refreshments of all kinds—soft drinks, corn on the cob, lettuce, and ice cream cones—while walking through the park? He proceeds to take his fill of enjoyment in a gala, care-free spirit that makes our efficiency-bound Northern blood stir with a deep envy, and makes us think that these lucky beggars have holiday all the year.

Now we, the Americans of the North, have by some devil of unrest and greed and emulation been turned from observance of life's natural and harmonious rhythm to an ever-increasing monomania for efficiency and accomplishment. Life for us, in-

stead of being a thing of seasons, of the year's renewal and decay—a decay which breeds new life and force—has become a merry-go-round, and here in endless motion we spend our strength and energy in a giddy race, never observing that we go only to return to the same point; that every start is a return, and every return, a start. We are gaudy defeats, gaining prestige with our neighbors only to lose it with our own souls.

Let us, then, look to our neighbor, to the lazy Mexican, and learn from him that life is not the deadly mechanical thing we have made it—life is living and creating.

And here let me say that in spite of our eternal making and building, we have nearly lost the art of creating in our United States. We manufacture nearly all of our material goods, and in a short time—it has already begun—we shall be manufacturing our spiritual equipment also. We are teaching our school children the forms in which sonnets are written; they clothe such a form with words, and we hail it with delight as a poem; forgetting that poetry is the spirit which seeks and fills a form, and can never be manufactured. We are killing the spontaneous spirit of joy and active creative energy; we are substituting learning which is standardized by rule and rote and the Board of Education.

If we could only be brought to recognize that there are seasons for all things, and then to guide our conduct thereby, we should be much happier. There is a time when the creative ability is strong within us, and at that time, *and no other*, we should create, whether it be a sonnet or a skyscraper. And there are periods when the tide is ebbing, which periods should be used for re-creation, for reconstruction. This may be found by rest in the sun, or by walking through a park eating ice cream cones, in the carnival fashion of our happy-hearted Latin neighbors, or in contemplation, or in study.

I wish we could all forget efficiency, forget that we have modern conveniences and that we must work at top-notch speed so many hours per day, so many days per week, so many weeks per year in order to keep on having so many modern conveniences per capita! I know it is the modern conveniences per capita that make us a great nation; but perhaps if we could learn a little more about life, we could be a happier nation. We should remember that the man who ruleth his own soul is greater than he who taketh a city—but what shall it avail us to learn this truth, if we find, alack, that we have no souls to rule; that we are all become time-clocks, faithfully producing five sonnets per hour, or ten skyscrapers per year, as our ruthless destiny demands of us?

Mexico is a wonderful country, a great and wealthy country; but her deepest wealth and her greatest treasure consists in the fact that she knows how to live life serenely. Yes; in spite of revolutions I may say that—for in Mexico, even political difficulties are settled with gayety and a serene rhythmical resignation to the fates which rule that rulers shall not prevail if they be tyrannical.

APPORTIONMENT RECEIPTS

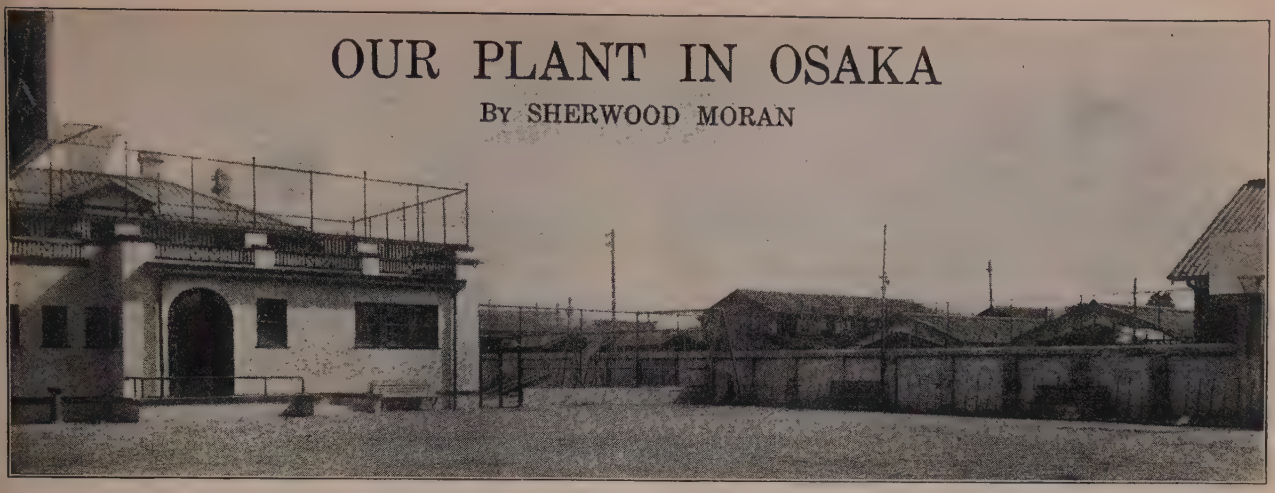
As reported by the Treasurers of all Congregational Societies

	For the Month of December, 1925				For Calendar Year to Dec. 31, 1925			
	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B.	$68,010.00	$56,087.00	$11,923.00		$574,815.00	$518,891.00	$55,924.00	
W. B. M.	25,141.00	23,647.00	1,494.00		236,406.00	236,902.00		$496.00
W. B. M. I.	11,447.00	9,922.00		$1,525.00	139,481.00	149,688.00		10,207.00
W. B. M. P.	1,513.00	2,478.00		965.00	26,631.00	27,639.00		1,008.00
C. E. S.	12,886.00	12,090.00	796.00		77,819.00	78,171.00		352.00
C. B. Society	17,835.00	17,821.00	14.00		118,144.00	121,562.00		3,419.00
C. H. M. S.	21,955.00	22,884.00		929.00	141,719.00	146,341.00		4,622.00
A. M. A.	24,098.00	28,402.00		4,304.00	212,696.00	222,342.00		9,646.00
C. S. S. E. S.	5,132.00	5,070.00	62.00		44,907.00	49,729.00		4,822.00
C. B. M. R.	14,947.00	11,741.00	3,206.00		64,067.00	62,860.00	1,207.00	
Annuity Fund	4,386.00	2,446.00	1,940.00		17,661.00	15,495.00	2,166.00	
Foundation	5,497.00	4,739.00	758.00		38,942.00	28,922.00	10,120.00	
Totals	**$212,847.00**	**$197,327.00**	**$20,193.00**	**$7,723.00**	**$1,693,288.00**	**$1,658,542.00**	**$13,493.00**	**$34,572.00**

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief.
The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

OUR PLANT IN OSAKA

By SHERWOOD MORAN



The new social welfare plant in Osaka, Japan, which the American Board and Woman's Board have established, is a commendable example of American friendship for Japan. We trust, too, that it will prove a telling agency in the redemption of human society. Mr. Moran well merits the right to express his enthusiasm for this beginning made in the "Pittsburgh of Japan."

AT last our social-evangelistic plant in Osaka, the Yodogawa Neighborhood House, is completed and formally opened.

Our building is small, but exceptionally well planned and beautifully equipped. One missionary who came to our opening ceremony, after wandering for some time through the neighborhood, when asked how he found his way, said, "I held my nose for a long time until I got there; and then I struck a palace!" Kagawa, well-known social worker and labor leader, who recently inspected the structure, told me that our kindergarten section was the best planned and most attractive that he had ever seen in any country; and he added that he doubted if there was a better planned building in Japan.

MR. MORAN AND SOME OF HIS NEIGHBORS

As you know, the Japanese make a great deal of opening ceremonies and kindred occasions, so we wished to make a great deal of our opening exercises for publicity purposes. It couldn't have been more successful. Many notables attended, and the Governor of Osaka Prefecture came in person, rushing in from a very important engagement, and instead of reading a formal speech, spoke at length, extemporaneously, in a most delightful way.

The work is in full swing now and I wish you could see the swarms of people. Before the completion of the plant we had been holding a small Sunday school, limiting it to thirty children, in a nearby house of Japanese construction. We had been planning, as soon as our building was finished, to hold a big meeting for children, to interest them in the Sunday school, so that they would want to join, and thus increase the attendance to 200. But every child in the neighborhood wants to come to the

THE SIDE AND FRONT OF THE NEW COMMUNITY HOUSE

THE KINDERGARTEN ROOM (LOOKING SOUTHWEST)

LIFE IN ONE OF THE TENEMENTS OF A MANUFACTURING CITY, JAPAN

Sunday school, anyway, without being asked, much less urged. They seem to take it for granted that everything we offer—kindergarten, reading room, supervised playground work, everything—is all to be taken in. There seems to be no prejudice whatsoever, and our opportunity seems to be limited only by our time and strength. So we have joyfully abandoned the idea of holding a meeting to *interest* the people. Our problem is how to handle the people that want to come.

So great is the demand for the reading room, in this cheerless neighborhood, that we have had to run it in shifts of one hour each. The room is filled up one hour, admission by ticket, and then a line begins to form to obtain tickets for the next hour. And as for our playground, to say that it is popular is putting it mildly. We have two playgrounds—one a very small one for little children and one a larger one for older children and grown-ups. I counted the children on each playground the first day they were opened. There were over two hundred on each playground. Those on the smaller playground wait in long lines for their turn on the swings, the slide, or the seesaws. I counted the number of little tots waiting to go down the playground slide and there were seventy-three in line. A half hour later I counted the line that had formed again and there were seventy-eight! We have had to limit the number of swings each child takes, and the number of "ups and downs" each child takes on the seesaws; the children keep count, and are ruthless if any one goes over his rightful number. On the larger playground we are putting on a good program of group games.

We shall soon be starting mothers' meetings, Bible study groups, and various phases of club work. We now wish our staff were double in number, but I suppose a missionary's desire always keeps pace with the opportunities!

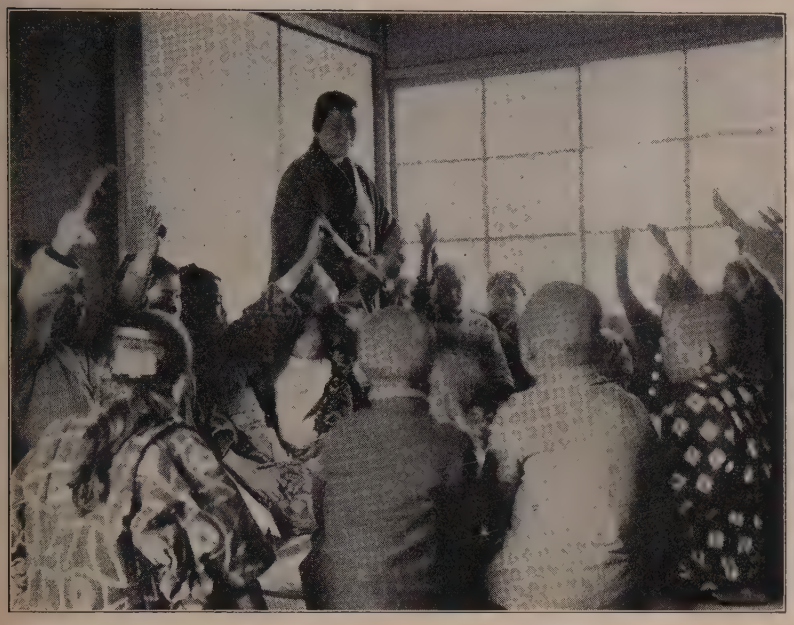
THE SKY LINE OF OSAKA

Our new Neighborhood House is located directly among these alleys and tenement buildings

FUKUNAGA SAN OF THE NEIGHBORHOOD HOUSE

By ALICE E. CARY

FOR nine years Fukunaga San was a servant in different missionary homes, during which time she became a Christian. Finally, she made up her mind to go to our Bible Training School in Kobe. One of the missionaries in the school at that time says that she has the keenest mind that ever came there.



FUKUNAGA SAN'S SUNDAY AFTERNOON MEETING WITH THE CHILDREN

Much sorrow in her own life has given her a rich sympathy for unhappy people, and when she knew there was to be an opening in Osaka, where she could serve those who have so little, she gladly gave up more flattering offers to join the staff of the Neighborhood House in Osaka. Some time before the building was ready we rented a small Japanese house nearby, asking Fukunaga San to live there, make a Christian home, and get acquainted with the neighborhood. To watch Fukunaga San make her first contacts, win the confidence of her neighbors, and in three short months become the "Grandmother" of that district, has been like reading a Bible story.

TRAVELING THE ROAD FROM BUDDHISM

Coming from an earnest Buddhist family, with a wealth of Buddhist tradition, Fukunaga San is far better able to reach the mind of an ordinary Japanese, to know his way of thinking, than a person brought up in a Christian home. She herself has traveled the road from Buddhism to Christianity, and knows its questionings, its doubts, and how these may often be met by a sympathetic and understanding leader. When a Buddhist asks her if his religion is not as good as hers, she quickly returns with, "Think how much older it is than Christianity. You may think this is in its favor, but people then didn't know as much as we do now. Just because your grandmother used candles, and your mother used lamps, do you refuse to use electricity?"

THE MIYAKIS BEGIN TO UNDERSTAND

Among the first friends Fukunaga San made were the Miyaki family, who live next door to her. Every morning she swept before her front door, then before those of the five houses in the same row with her. In this way she made friends with all living there. One morning, while sweeping beneath a small shrine just across the way, she found a package of food. Calling Mrs. Miyaki, she asked what it was. "Why, some one must have left it as an offering at the shrine that good luck might come to him," was the answer. "Oh, is that it?" was all Fukunaga San had to say that day, but she remembered the incident.

Just a few days later a two-sen piece of money was underneath this little shrine. This in turn Fukunaga San took to Mrs. Miyaki, who exclaimed that she would add three, making five sen, enough to buy a bunch of flowers for the shrine. Fukunaga San asked

A TYPICAL "RESIDENTIAL ALLEY" NEAR THE COMMUNITY HOUSE

These places are teeming with people, each alley containing about five residences on either side. It is from these and similar alleys and regions that the Neighborhood House draws its attendance.

what the shrine was, and upon learning that the god lived there, she said, "I would never treat my God that way, leaving Him out in that flimsy little shrine on these cold nights, when I was warm and safe at home."

"But you have no god," said Mrs. Miyaki, puzzled. "I have looked and looked in your house, and you haven't one anywhere."

Then Fukunaga San had the chance to explain about her God, who is everywhere and needs not a shrine or temple. "And since all the flowers, in fact everything, is His, why buy five sens' worth of flowers to give to Him? They, and you, already belong to Him."

The idea that we can be starting this work with no thought of pecuniary gain is so foreign to all the experience and thought of the people of the neighborhood, that although Fukunaga has tried time and time again to explain to them, they would not believe it. Often Mr. Miyaki said, "Even if you aren't expecting to make money right at the start, you will later on." How to change that idea has been a problem. Last week Fukunaga San took the Miyakis to a big public meeting to hear a very famous Salvation Army speaker—a speaker noted for his simple language and clarity of thought.

On the way home Mr. Miyaki was very quiet. Then he said, "I thought you people were intending to make money on us, but now for the first time I understand."

THE PRESENCE AT THE TABLE

One day a neighbor spoke of the change in his little girl's face since she spent so much time with Fukunaga San. And more than that, the vulgar words and songs which horrified us when we first went there have disappeared, and in their place are pretty kindergarten songs and kindly words.

Several times Fukunaga San has had her little six-year-old granddaughter visit her, at first as an attraction to bring other children to her home, and later because the child so enjoyed coming where she could help by sharing her own books, and by teaching the little children the songs she herself had learned at kindergarten.

One evening at supper, to which they had invited a neighbor's child, Sadako, Fukunaga San asked her granddaughter to return thanks.

Sadako San's eyes grew big as she asked, "Why do you do that?"

"Because our Heavenly Father gives us everything we have and we want to thank Him for it, just as you thank your mother and father," was the answer.

"But I don't see any one here to thank," came the puzzled comment.

"No, we can't see our Heavenly Father, but He is right here now. He is always with us."

"Then He is having supper with us tonight?"

"Yes."

A few days later, just as Fukunaga San was finishing a solitary meal, Sadako ran in with the question, "Have you had your supper?"

"Yes."

"And did the Heavenly Father have it with you?"

"Yes; did He have it at your house, too?"

"No," very soberly from the little girl.

This happened several times, becoming almost a formula. But one evening, much to her surprise, Fukunaga San heard the child answer joyfully, "Yes, He had supper at my house, too." Wondering, but not wanting to question the little girl too much, Fukunaga San waited, and the next morning heard from the child's mother how, after the family had sat down for supper, Sadako had bowed her head and tried to say a prayer of thanks.

A FRIEND TO A NEW HOME

One evening a young man called, asking if Fukunaga San would be willing to come and see his wife and help her. Upon going, she found that they were a newly married couple and wanted advice on how to start their new home. Unlike so many Japanese, who must live with the parents in the old home, these two were starting out alone. On a blackboard the husband had written:—

"We are a newly married couple and if we want a happy home there are many things we must be careful about.

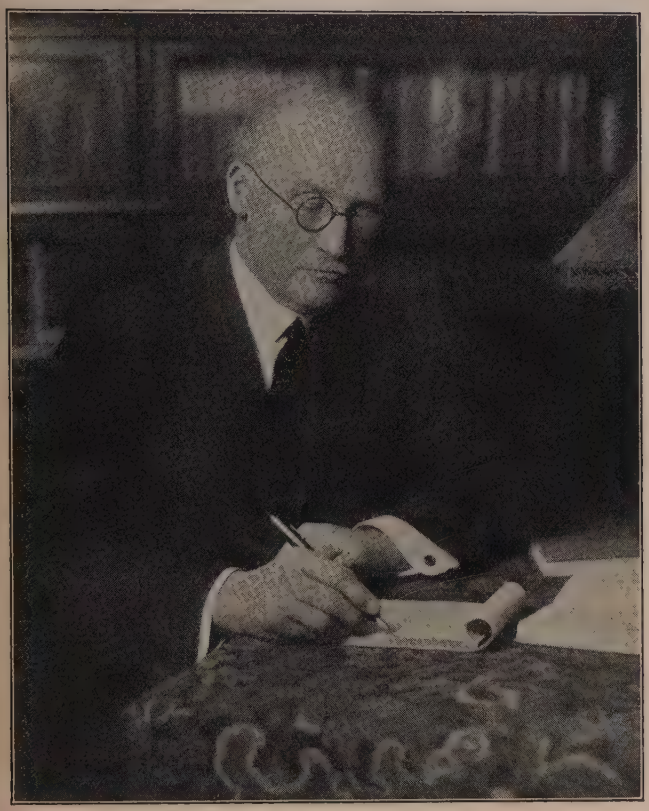
(1) Being thoughtful of each other;
(2) Being good neighbors;
(3) Spending our money;
(4) Choosing our pleasures."
etc., etc.

It goes without saying that an opportunity like this, with a person of Fukunaga San's personality and experience, has unlimited possibilities.

AN APPRECIATION OF DR. HITCHCOCK

By THOMAS C. MacMILLAN

Dr. MacMillan is so well known in so many different circles in America and Great Britain that it seems superfluous for us to attempt to introduce him to the readers of the "Missionary Herald." As a former Moderator of the National Council, and as a leader in Congregational affairs for nearly forty years, and as a life member of the American Board, he has been intimately associated with Dr. Hitchcock in the work of the Board. As a writer of note, he is the one best fitted to express for us all our appreciation of the character and service of one whom we would honor at this time. The occasion is the retirement of Dr. Hitchcock from the active service of the Board.



REV. A. N. HITCHCOCK, M.A., PH.D., D.D.

For thirty-seven years, as Secretary of the American Board, Interior District, Dr. Hitchcock has cultivated an extended district of twenty-two states; distributed enormous quantities of literature; dealt with an immense number of individuals; written numerous articles and publications; delivered addresses in hundreds of colleges and churches; and secured many legacies and conditional gifts for the Board. He has twice visited the mission field. Wise in counsel, friendly in approach, patient in investigation, effective in public appeal, Dr. Hitchcock has given himself to the work in the spirit of utter devotion. We would express to him the gratitude that multitudes of friends must feel at such a time and assure him of our high regard. We trust he may be spared to enjoy rewarding memories of the past and such opportunities for usefulness in behalf of the Master's Kingdom as his strength may allow.

In a personal tribute, Secretary English, his successor in office, says: "Dr. Hitchcock has been like a father and a close brother through these years of adjustment to a new field of work amidst challenging opportunities and many difficult problems. Upon his retirement from active connection with the office, I hail him as a Christian gentleman, who has always come more than halfway to make my road easy and plain."

Dr. and Mrs. Hitchcock will continue to make their home in Oak Park, Ill., at 409 Home Street.

WHEN the Rev. Dr. A. N. Hitchcock began his service here in our Middle West thirty-seven years ago, I came to know him. I was then a member of Levitt Street Church, Chicago, having united with that church during the pastorate of Rev. Dr. Theodore Prudden. Dr. Hitchcock brought to his new office an unusual equipment. A son of the manse, he was a Timothy in church service. His was another answer to the shallow and ignorant characterization of ministers' families. A native of our sister State of Wisconsin, he became an alumnus of its great University, and later a graduate of our Chicago Theological Seminary, where he came under the spell of a number of our choicest and most distinguished professors, for which that institution has been celebrated. His early ministry added to his preparation for secretarial service. With the growth of the field in the Mississippi Valley, he was ever in the lead. Every year of his life here has marked a deepening and widening of interest by our churches in our foreign missions. His predecessors had been men of vision, and he highly maintained the traditions of the office. The chapter which he has added to the splendid history of this office will be found to be one of information and inspiration. The churches of our faith and order have been uplifted by the appeals from far-away lands, as well as by the upbuilding which always comes with benevolence extended beyond our immediate circle. By the

unanimous voice of his associates, Dr. Hitchcock has become Dean of the Secretarial faculty in our district.

Dr. Hitchcock's acquaintance with our ministers and churches of his district has been wide and intimate. This has been illustrated as a single instance in the selection of missionary pastors. I know of one of these, who passed to the Great Beyond twenty-five years ago, whose influence remains unto this day. I refer to Rev. Mr. Davis, of the Shansi Mission, who was martyred in the Boxer revolution of 1900, and whose beloved and esteemed wife, Mrs. Lydia Lord Davis, has for years done noble service for the American Board and for the Woman's Boards. For the appointment of Rev. Mr. Davis, my church, Levitt Street, Chicago, was indebted to its pastor, Rev. Dr. George Merrill, and to Dr. Hitchcock.

As the guiding spirit in our Coöperating Committee in Chicago, Dr. Hitchcock was without a peer. I had the great privilege of serving on that body with business men like the late E. H. Pitkin, and Dr. Hitchcock's was ever the guiding hand. Courteous, clear, and forward-looking, he was easily always first in the deliberations and conclusions of that body. His judgment was sound. His knowledge of conditions and churches was thorough. His acquaintance with the general policies of the American Board was exact. His loyalty to our faith and fields and fellow-workers was fine, as it was inspiriting. There was no note of pessimism in his views, public or private. The church was always on a great adventure which could not fail.

At State Conferences, District Associations, and Clubs, he was a speaker of persuasion and power. His letters and literature were always helpful. In his grasp of denominational problems, his was the mind of a statesman. At once genial and dignified, he was the cultured Christian gentleman. I asked one of his secretarial associates what would be considered as an outstanding quality of Dr. Hitchcock, and the prompt reply was, "His thorough Christian spirit."

His office was the halfway house in crossing the Continent for our missionaries, native and American. It was a rare treat to these travelers to sit with him, hear his cheery voice, feel the warmth of his presence, and go on their way rejoicing because of what they had received from his generous heart and enlightened mind.

One of the most memorable meetings of the Chicago Club was that held in October, 1900. The Boxer uprising had stained and sanctified China with the blood of our missionary martyrs. The American Board met that year in St. Louis. I attended that meeting, and was there as President of the Chicago Club. Through the splendid cooperation of Dr. Hitchcock, we were given the very first opportunity to hear from our missionaries who had escaped from China, and who told our people for the first time the thrilling story of that fateful year. The influence of that great meeting in Chicago in 1900 remains until this day.

I cannot conclude this inadequate appreciation of Dr. Hitchcock without a word concerning his devoted and esteemed wife. Mrs. Hitchcock has been a helpmeet indeed to him during all their beautiful years of married life. She has ever been her talented, esteemed, and beloved husband's companion and friend. Their lives have been as a single stream that flows on from source to sea, reflecting God's tender heavens, and carrying light and joy all the way. Theirs are lives well spent. May both long be spared to continue to bless a large and loving circle who owe them more than words can express.

AN EVERY-DAY HERO

By WILBUR S. DEMING

GOVINDRAO teaches school in a small village in Western India. He is not a brilliant chap—far from it. Yet we see in the record book that year after year the visiting inspector has complimented the efficiency of his school. The Hindu school was closed years ago because this was so much better.

As we sit watching the children recite, their faces bright and clean, and Brahmin children sitting beside outcaste children, we begin to catch a vision of the romance of the thing. Here is a village none too clean and none too progressive. A Christian teacher has gradually been lifting it to a higher level by his inspiring example. There are fewer quarrels, for Govindrao is a peacemaker. There is less sickness now because Govindrao has encouraged cleanliness; the people have come to understand the simple rules of health. There is more community spirit. Govindrao has organized the leading men into a group and they are coöperating for the welfare of the village. Under the leadership of Govindrao there is a flourishing Sunday school, attended by both Christian and Hindu children. This faithful servant of the Master has stimulated the local farmers into taking more pride in their fields. They are beginning to make improvements. What a tremendous influence this quiet, patient teacher is exerting!

The scene changes. It is a great day for Rahimatpur: the Minister of Education has expressed a desire to visit some primary schools there. First he visits the Government school taught by an old Brahmin. The same old story: routine methods have killed the interest of the pupils. Then he visits the Christian school. What a difference! The Christian teacher has recently returned from the Union Training School at Ahmednagar full of enthusiasm

Concluded on page 76

SO OUR MISSIONARIES WRITE

MISS MARY MCCLURE (B.), FENCHOW, RECORDS HOSPITALITY IN CHINA

"At dusk we dropped down a beautiful mountain side into another mountain village. Could we spend the night in their village temple? we asked of the rapidly gathering crowd. But they were too dumb with amazement, for they had never before seen a 'foreigner,' so we went on down the village street to the fine new temple at the end. There we found the whole courtyard and the surrounding rooms full of branches of drying leaves, except the big theater stand. This we declared would be an ideal place to spend the night and they gave a hearty consent. What fun it was to see them set to and help us put up beds, all the while examining and exclaiming over the strange things; but so friendly was their curiosity and so alert their interest, that we enjoyed it all quite as much as they did.

"When everything was in order for the night we went with one of the women to her home, and there in the dim light of a tiny hemp-oil lamp we cooked our supper. It happened to be a tomato omelet,

FIVE GENERATIONS OF A CHRISTIAN CHINESE FAMILY

We can hardly realize that there can be found anywhere in China a fifth generation Christian. Yet here we find two of them—the little boy at the right, and the youngster on the chair at the left. Papa stands at the extreme left. He handles the banking business of the Lintsing Mission Station. Grandpa (Chu Tin K'uei) stands at the extreme right. He is one of the leading business men of Lintsing. Great-Grandfather stands in the middle. We do not know what he is doing now, but at one time he taught in the "School of Many Friends" at Lintsing. Great-Great-Grandpa sits, as is proper, in the chair near the little boy. Doubtless he has many stories to tell of the day when Christ came to China. We understand that another son of Mr. Chu teaches English in Porter Academy, Tehchow, not far away from Lintsing.

We shall have to conclude, shall we not, that Christianity has become a naturalized religion in China, and that they have had good reason to sing, "Lord, thou hast been our dwelling place in all generations."

from which they gathered that we liked eggs, so when it was finished and we were about to return, our hostess and a neighbor filled every available pocket with fresh eggs, and we went away with more than we could use on our next day's trip. After our last guest had departed, and we had slipped into our beds, tired, but warmed to the core by the utter friendliness with which this village of simple, illiterate country people had surrounded their strange, foreign guests, we couldn't help speculating as to what would have happened if three Chinese young women had arrived in a New England village at dusk and asked the privilege of staying over night.

"Would they have been warmed and fed and treated to the best that the village could offer? And yet the message of brotherly love as taught by the Master had never reached those villages. They were what a Sunday school class in New England would call 'a heathen village' (though we who have come to know and to love people of other faiths than ours dislike that term and would much prefer to say 'non-Christian'). How many in that Sunday school class, with the superior advantages of a Christian land, would welcome into their homes as cordially as we were welcomed in that isolated mountain village the lonely Chinese student, the newly arrived immigrant so in need of a friend, and the other 'strangers within your gates'?"

Miss Grace M. Breck Hears Debates at Paotingfu, North China

"I wish you might hear and understand some of the debates we have had lately in our literary exercises at the Annie Gould School. The girls enjoy debating very much, and we always have a debate as part of the Saturday morning program. The subjects they choose indicate that they are thinking about big problems, in spite of their youth. For instance, the following are some which have been used for debate this fall:—

"*Resolved:* that the development of China is more dependent on reform measures within the country itself than on more just treatment on the part of foreign nations. *Resolved:* that the strength of a country is more dependent on the intelligence and good citizenship of the common people than on good officials. *Resolved:* that the progress of a country is more dependent on good railways and other ways of communication than on rich natural resources. *Resolved:* that religion is of more value to humanity than science.

"The subject of religion *vs.* science was used last Saturday. One of the girls who was upholding the affirmative side said: 'I want you to consider what it was that brought Miss Breck to China. Was it not the religious motive? If it had been merely to teach science, would she and our other Western friends have cared to come to China?'

"The next speaker referred to this point somewhat as follows: 'The previous speaker has referred to Miss Breck's coming to China because of the religious motive. I wish to ask you, how did she get here? However strong her religious interest, would she have been able to *swim* across the Pacific Ocean? Is it not because of the steamships and railroad trains that we have as a result of science that it is possible for our Western friends to come to China? How much would their religious interest profit us if we had not the results of science as a foundation on which to build?'"

Mrs. Alice Browne Frame (B.) Tells of a Big Day at Yenching College, Peking

"One Big Day I simply must mention—our Twentieth Anniversary. We were the first women's college to be founded in China, you know. So on a glorious afternoon, soon after my return, we had to have a modest little meeting in celebration, and

In center, Miss Chen Ke Ming, chairman Committee of Arrangements for twentieth anniversary of Yenching College.

let ourselves be historical for a while, and musical for a while, and be congratulated a while. Then our guests and we recovered by having tea by the wisteria, and watched some very good games of college tennis till it was time for the banquet, where undergraduates and alumnæ, present and former faculty, all sat down together very happily. I'm afraid you might not have enjoyed the toasts, for they were all in Chinese, but they were punctuated with gales of laughter. And when the girls gave a dramatic history of the college, the audience almost collapsed with merriment. I even saw myself (though walking with a stiff dignity I fear not even many firecrackers can give me).

"It made us rub our eyes, the changes during these twenty years, as they lived before us. I wondered whether as great changes in freedom and opportunity had marked themselves on America's life in a hundred years. The Peking college girl of twenty years ago, pioneer though she felt herself to be, was such an unheard-of curiosity that she could hardly properly venture on Peking streets, even guarded by a vigilant old waiting-woman: in these stirring days, college men and women march on the streets together, feeling a common weight of responsibility for guiding the destinies of the nation. Only twenty years!"

Rev. George F. Herrick, D.D. (Veteran Missionary to Turkey, Retired), Says We'll Stick

"I would like to write all Dr. Shepard's article in the January number of the *Herald,* not in italics, but in golden letters. Stay? Of course we'll stay where God has put us. (I wish I could be there for a decade in body as well as in spirit.) There is not on this planet a member of any nation who responds more sincerely to love *at its best* than a Turk, when he knows. Stay and see. There will be too much to do to allow one to tire in the waiting."

Miss Agnes M. Baird (I.), Sofia, Bulgaria, Exalts the Bible-Woman

"I want to thank you for the increase of $100 in the appropriation for the Bible-women for 1926. We have constant calls for more workers; evidently various communities throughout the country are waking up to the valuable work these devoted women are doing. This increase in appropriation will enable us to send a former Samokov School undergraduate as a worker to a rather unique place.

"For the first time in the history of our mission we have a Christian man who has set aside his tithe for nearly fifteen years, and last summer built with it a small church on his own land for Christian worship. Long before he began building it I encouraged him to plan to have a room and a kitchen also, for a prospective Bible-woman, adjoining his church. This is now an accomplished fact. The church and the living rooms are ready, waiting for the worker. In December Mrs. Boyadjieva will go back to this village of Saraya (for it is her home village, and in addition, she is the daughter of the man who built the church!). She

Home Industries in Bulgaria

is a fine woman, very fond of children, and a good 'mixer,' so her work in the homes, in the Sunday school, and the church will contribute much to the life of the village. She is about thirty-eight years old, has only one daughter, who has recently married, so she is free to go back home and work for her people."

Rev. George L. Marsh Celebrates Thanksgiving at the School of Religion, Athens

"The School of Religion celebrated a truly international Thanksgiving Day. It united with the American College for Girls in an inspiring Thanksgiving service, which was conducted in English, as the language common to all. At least seven nationalities were represented in the audience that filled the college auditorium, and it meant a great deal for that audience to feel the genuine spirit of Thanksgiving. A large part of the students had lost parents in the various massacres or deportations. Others had lived in hiding or in slavery in the interior of Asia Minor. Yet, coming out of such tragic experiences, these men and women show an absence of resentment and spirit of forgiving love which is the finest exhibition of the triumph of the Christian spirit which I have ever met.

"Forty were present at the dinner. The most characteristic dish of the country was the roasted and boiled chestnuts served with the meat. The climax of the meal came with the toasts. There were thirteen one-minute toasts in thirteen different languages, among them, Chinese, Kurdish, Hebrew, Arabic, German, Bulgarian, and Latin. Jokes flew thick and fast. As a newcomer I have been profoundly impressed with the spirit of unfailing good will existing among the students of this school, including, as it does, nationalities which have been bitter enemies for centuries."

Rev. Edward P. Holton Encourages Thrift at Palni, India

"The 'Sons of Adam' Labor Coöperative Society is the name of a recently organized society designed to encourage industry, thrift, self-help, and coöperation among its members; to obtain work for them from employers of labor; and to regulate the payment of wages through the Society instead of through a middleman.

"Tea-estates absolutely *must* have a constant, regular supply of labor—skilled preferred, unskilled if necessary. For many years the Estates have given large sums into the hands of labor contractors to use in securing workers by means of advances of R.10 to 30 to each coolie. This has been demoralizing in many ways. . . . Also the contractor makes fictitious advances or gets the coolies to sign up for more than they have received. Thus both the Estates and the coolies are gouged. Further, the Estates pay to each contractor a bonus of 15 per cent of the payroll earnings of the coolies recruited by him. This money should go to those who *earn* it—who risk cold and wet and fever far from their homes on the plains. Both the Estates and the more intelligent coolies are opposed to the system, but being in the minority, are unable to ignore or evade it.

"So several Estate Managers are eager to take shares in our Coöperative Society and to employ gangs of laborers, making payment of monthly bal-

ances, after advancing food supplies from the Estate stores, through the Society, which will keep a Savings Bank account with each member for himself and family, and pay to them their share of the bonus if they work the full enlistment period.

"What urged me most to undertake this work was the results of the study of the living conditions of the Chakkars, which the Madura Church Council asked me to make and report on. The Chakkars —leather-workers—are about the lowest of all the 200 or so castes. They are scattered all over the mission, but in fairly large communities in Palni, Dindigul, Battalagundu, and Tirumangalam. They own almost nothing. Adultery, beer, carrion, and utter improvidence are their outstanding besetments. *Our mission work among them has failed because it has utterly ignored the economic side of the question.* There is no money to set them up in the only trade they know; no sufficient incentive to break with their caste environment and practices. They have no ambition, no self-confidence. Every one despises them; no one will let them live near their homes or allow them near the water-supply.

"If the Chakkars can be persuaded to forsake their A. B. C.'s listed above, and join the Society, its name will serve them as a caste-name, and it will help them to achieve a new status.

"We are not over-sanguine of success, but the law of supply and demand, the financial soundness and promised Government supervision and support in exacting the fulfilling of conditions, makes us feel that we have more than a fighting chance."

MISS ANDREWS, WITH THE "OPIUM BABY" AND "PETER THE GREAT"

RUTH A. ANDREWS (P.) AS A "FOSTER PARENT" AT BREWER HOSPITAL, WAI, INDIA

"Perhaps you would be interested to know about the latest addition to my family. Soon after I came to Wai Miss Gordon and I took in a poor wee opium baby—I never thought she would live, because for the first six weeks of her life she had very little milk and lots of opium. But today she is a lovely big baby girl, and gets sweeter all the time. I have her right in my room and take care of her, and just couldn't get along without her now. She is just beginning to talk, and her vocabulary is half English and half Marathi.

"And now I am the fond foster parent of a son who weighs all of three pounds and a quarter. Three weeks ago he was born in the hospital. Soon after his birth his mother died, and his father refused to be bothered with him, even though he is a boy, but went back to his village and left him. So I took him, as there is no one else to do it. He is the smallest living baby I have ever seen, so I call him 'Peter the Great.' He may some day turn out to be as famous as his namesake; who knows?"

DR. EDWARD W. WILDER, ALBERT VICTOR HOSPITAL, MADURA, INDIA

"One of the achievements of the year has been the turning of four small wards into one large one by the knocking out of partitions. This doubles the bed capacity of the hospital; gives a light and airy ward, where we can keep a nurse always on duty, giving a care and supervision to individual patients impossible in the smaller rooms; increases our religious influence, as it gives us an opportunity to have a morning prayer service daily, and a preaching service on Sunday. Formerly, our only point of contact in the realm of the spoken word was the personal conversations of the evangelist with the individuals.

"Even some of our Hindu patients come back after their discharge from the hospital to attend the morning prayer service. A school-teacher of rather high caste, though not of great means, refused to go to the general ward when he came to us. We told him that he might have a private room if he would pay for it, but that ability to pay room rent indicated ability to pay for treatment, and we would not admit him to a private room unless he first made some payment toward the cost of his treatment; he had told us he was poor and could not afford to pay anything for treatment. His main objection to lying in that ward was that he would be lying and eating in the same room with low caste and outcaste people. We remained obdurate; finally we prevailed.

"You can imagine my surprise when, last Sunday, the evangelist came to me for permission to take this man to church, saying that he was particularly well versed in Hindu theology and was interested in learning of Christianity. And here he is now, morning by morning, leaving his bed to sit with the evangelist and others of us on the floor at prayer service."

Mr. Arthur J. Orner with the Radio in Mt. Silinda, Rhodesia, Africa

"The African witch-doctor has always had a monopoly on the mysterious and supernatural, and is in a kind of 'high-brow' society all by himself; but recently I have been elevated into this exclusive society—at least in the minds of some of the natives. It has come about through the radio. A few weeks ago we put up a couple of long, mysterious poles and some queer wire contraptions near my house; my explanations to some of the boys took possession of their imaginations; the story spread, with additions and embellishments, until now it is thought by many that all I have to do is to listen in to hear what any of them are saying—or even thinking!

"Africans as a rule accept the marvels of the white man in a very matter-of-fact way, but for once they confess that here is something very wonderful. One evening I called in a couple of old Zulu men who originally came from Durban, in Natal, and who have been helpers in the mission since it was founded thirty-two years ago. Shortly before eight o'clock they put on the head-phones and I told them that in a couple of minutes they would hear the street-cars and the people talking in the streets of Durban; and then they would hear the chimes of the Town Hall clock and the big bells striking the hour of eight, which is the time signal sent out every evening.

"'Dong, dong, dong, dong!' I wish you could have seen their eyes bulge as these sounds came through. After the sound of the last stroke of eight died away the older of the two men took off the head-phones, and I could see him traveling, in his mind, over the seven hundred odd air miles between here and Durban, trying to figure out how the sounds had come across that great distance. It was beyond his imagination, and he said:—

"'Au! Only one thing is too great for the white people—death!'"

Miss Ruth Cowles (B.) at Work in Umzumbe, South Africa

"Three weeks ago today I landed in Durban—it seems more like three days! Before coming to Umzumbe I spent a day at Inanda, visited Adams Mission Station, and went through Dr. McCord's hospital in Durban. Margaret Walbridge took me over the grounds at Inanda, and through the lovely new buildings, and the girls sang beautifully for me. It took me right back to my childhood days; I have always loved the memory of Zulu singing, and I was not disenchanted by hearing it again. Mrs. Edwards was all enthusiasm over a new book on geology! I had two nice little chats with her and came away the better for them. She is a marvelous old lady and, even in her blindness, has great influence over the school and the people who live about it.

"Umzumbe is truly one of the most beautiful spots I have ever seen. We are set on a hill here, both literally and figuratively, and all about us rise higher, rolling, green hills, and far away the blue mountains. At the foot of our hill and through the valley as far as we can see, runs the silver thread of the Umzumbe River. Aside from its beauty and inspiration, Umzumbe is a most ideal place in which to learn the language and character of the Zulu people. I feel most fortunate to have been voted six months of language study here.

"Part of my study comes through assisting Mother in caring for the many sick folk who come to our door daily. We have a little dispensary, and most of our mornings are given up to the work there. Because many of the patients can speak nothing else, I have to talk to them in Zulu. Thus I am acquiring a medical vocabulary along with experience in the treatment of tropical diseases.

"Ennui at Umzumbe would be impossible! Every minute of every day is full of interest. Just at that point of my writing I stepped out on the back porch with a lantern and, to my horror, its rays fell on a six-foot snake curled up neatly at the foot of the steps! It turned out to be a dead one, however, which was brought by one of the night school boys for Raymond, we suppose. We shall find out in about an hour, when Mother goes out to have prayers with her forty little ragamuffins.

"The little night school scholars herd cattle all day long, then trudge for miles over the hills, to study all evening. They sleep over in one of the old Umzumbe school buildings, and great are the dances they have over the floor there. Most of them have never before felt planks under foot, and they are a delicious new discovery. Twice a month, in the full of the moon, these 'nighties,' as they call themselves, are dismissed from classes early in order that they may play football in the moonlight. They scramble like forty lively black spiders after that one lone ball, and happy is the one who has a chance to kick it. With all their dirt and rags, these little chaps are most lovable. Every one is a possible Christian leader, and well worth working for.

"The first Sunday I was here at Umzumbe, the people had a series of revival services. On Saturday night a large band of the revival leaders came from the hills seven miles away, singing hymns and blowing great cow-horns as they came. That singing, coming nearer and nearer our station through the darkness, was strangely moving. There is nothing cold about a Zulu's religion; it is a living, vitally warm reality. There are those among these people whose Christianity puts me to shame."

Miss Margaret Walbridge (B.) Gives the News of Inanda, South Africa

"Miss Lida Russell has arrived, and has gone on to Adams for language study. I went in from here on the day the boat was expected and telephoned all the Durban missionaries. When we reached the docks, shortly before the boat appeared, the question was how to identify our new missionary. We had not thought to bring an Ameri-

can flag, and as it happened she had forgotten to get out hers, in the excitement of arriving. We looked eagerly for some one dressed 'American,' picked out all the smart-looking women on the boat, rushed up to its side and called 'Miss Russell' at them, receiving a cold, haughty stare from each until at last we found the right lady!

"Special religious services at Inanda have resulted in signing of decision cards by almost every girl in school. Fifty-five said they had never publicly accepted Christ before. There has been a wonderful change in some of them. One girl had been here for three years and had set herself against the religious side of the school. Now she is a different person, and has asked to join the evangelistic class that goes out to hold meetings in the nearby kraals.

"We have acquired a school chaplain—a fine old Zulu minister, Rev. C. K. Goba. At one time he spent a year in America, at Oberlin, helping in the translation of the Zulu Bible. He has reached the retiring age and his home is here in Inanda.

"Another white teacher was added to the staff in August and relieved me of some teaching. This made it possible to fulfill a promise I made to some of the upper classes to offer a course in table manners and service. The girls have cooked and served the meals; and different groups have eaten them in civilized fashion under my supervision.

"We have had a wonderful opportunity to demonstrate the care of a patient with consumption—one of our best Zulu teachers, a man from one of our other schools. It is a disease that the Zulu people do not know how to treat and many die from it. This patient has improved greatly under the care of our mission doctor and the Zulu trained nurse here at school. The students have watched the case with great interest, as many of them were his pupils."

Rev. Merlin W. Ennis, D.D., Sends a Prayer from Sachikela, West Africa

"About two weeks ago the sister of one of our older converts died. She was a woman between fifty and sixty years old by the name of Sindikile (See-ndee-keé-lay). When she was near death she asked an old woman who was with her to pray for her; but the old woman said that she could not. She then prayed for herself. I have made as literal a translation as I could of the prayer as her brother told it to me. I should doubt that she made use of the 22d Psalm or any other Scripture. I am sending it to you for the beauty which I see in it.

" 'Oh God, I am in great trouble.
While in my mother's womb, before I was born,
My mother knew not whether I was man or woman,
But Thou knewest.

" 'After I was born,
Thou nourishest me. There is no other whom I may trust;
I entrust myself to Thee alone.
Today I am in great trouble.' "

Marie Schuebel (I.), Hermosillo, Mexico

"These children are very bright. They surely have not time to squander during school hours. The program of the Mexican elementary schools includes much more than does our program in the States. It is the same in the higher grades. Latin and Greek, also French, are taught in classes which correspond to our Junior High. English is also required. Manual training, shop work, domestic science—in fact, their program compares very favorably with ours. But the order in the classrooms is not to be commended. They study aloud and speak aloud when their fancy dictates. Some instructors do not allow it, but it is not customary to repress disorder in the classrooms. In the Instituto Corona, we teach according to American methods, but follow closely the Mexican course of study.

"Just now, we are planning to equip a playground. We have a spacious corral, but nothing to attract the children. They do not seem interested in games as American children are. We hope to get money soon for swings, horizontal bars, and so on. They have just put up some of these things in the public park, and the whole town came out to see how such things are used. Many had never seen such apparatus before. The slides, seesaws, and so forth, were made here in the city, and were well made, too. Maybe later on we can have a tennis court, and a place to play ball."

Rev. D. W. Learned, D.D., Kyoto, Japan

"On the day after Thanksgiving (November 27, 1925), Doshisha began the celebration of its semi-centennial. All the school made pilgrimage to Mr. Neesima's grave—the academy starting first, the higher departments a little later, and the girls later still. The President and Dean stood by the grave as each student came up and paid homage to the dead. Next day came the formal celebration on the playground, the students standing patiently through the two hours, while the speakers and honored veterans had seats on the platform. On Sunday President Ebina preached to a crowded chapel, and afterwards two memorial trees were planted in front of the Theological Hall.

"One of the graduates was very urgent to have my picture painted, and finally I yielded to his importunity and allowed another graduate, the son of Yuasa Jiro, to come and do the work. He spent a good deal of time and care upon it; and on Saturday, after the exercises on the playground, a number gathered in the chapel, where the picture was unveiled by one of the children of the Imadegawa Kindergarten, a daughter of Professor Otsuka and granddaughter of Dr. Miyagawa. It is hung on the west side of the chapel, opposite the portrait of Mr. Alpheus Hardy.

"No effort was made to advertise or make a public occasion of this semi-centennial—evidently conditions were not favorable for such a demonstration. Yesterday I had the privilege of baptizing forty-three of the students."

THE HOME BASE

American Board

The Month in Dollars and Cents

The financial statement for the calendar month of December gives a very much brighter-colored outlook than for the previous months of the fiscal year. The increase from churches amounted to $9,726.88 over last year. A gain of $2,696.73 was made by individuals. All told, a gain of $12,332.34 goes on record. For the four months of the fiscal year, a gain from all sources of $7,810.58 is reported. Perhaps the tide has turned; at least, these indications are all encouraging.

Our Oldest Contributor(?)

One of the popular features of newspaperdom is to find the oldest actor in any sphere of life. We believe the oldest donor to work of the American Board is Mrs. Lucy Blake of Harvey, Ill. She is a member of the Federated Church of that town, and every year since her early womanhood has sent a contribution for the work of the church and of the Board. Within two years of a century old her interest in the winning of the world to Christ is undiminished.

New Partnerships in Missions

A number of new relationships between churches and missionaries have been made in the past few months:—

First Church of Mt. Vernon, N. Y., is now sharing in the support of Rev. and Mrs. Edward L. Nolting, of Madura, India.

Mr. and Mrs. Carl C. Compton, of Salonica, Turkey, have become the missionaries of Grand Avenue Church in Milwaukee, Wis.

Rev. and Mrs. Ralph R. Keithahn, of Madura, India, are the missionaries of Western Spring Church, Ill.

Union Church of Hinsdale, Ill., stands behind Rev. and Mrs. Clifford Manshardt, of Marathi, India.

Two Los Angeles churches have now taken on their own missionaries: Mount Hollywood taking Rev. and Mrs. Howard C. Champe, of Tepic, Mexico, and Hollywood Church assuming the support of Rev. and Mrs. Obed S. Johnson, of Canton, China.

Rev. and Mrs. Frank Rawlinson, of Shanghai, China, are now the missionaries of Newton Centre Church, Mass.

Second Church, of Holyoke, Mass., has undertaken the support of Rev. and Mrs. L. M. Outerbridge, of Peking, China, as an extra task.

The Sunday school of First Church, Elizabeth, N. J., now shares in the support of Mr. and Mrs. Emory D. Alvord, of South Rhodesia, Africa.

A generous share of the support of Rev. and Mrs. Robert W. McClure, of Kienning, China, has been assumed by First Church, Hyde Park, Mass.

First Church, Laconia, N. H., now shares with Dane Street Church, Beverly, and Winter Street Church, Bath, Me., in the support of Rev. and Mrs. Joseph L. Moulton, of Marathi, India.

Woman's Board of Missions

Unique Calendars

On the wall of Miss Kelsey's office at 14 Beacon Street hang two 1926 calendars, one bearing a picture of Mary McClure on its cover, the other of Betty Cushman. The pages of these calendars show the enthusiasm and feeling of personal responsibility that lie back of the support of these two Young People's Department missionaries. The days are being fast filled with the names of girls and groups of young people who are pledging a definite share in the support of these, their representatives overseas.

Worcester County Branch has taken three successive months of Mary McClure's support, and the Branch Secretary of Christian Endeavor work is putting on an extensive educational campaign during those months. Every C. E. Society which takes a day is supplied with maps, pictures, and a Mary McClure program to be given on the Sunday nearest the day on which they are supporting her. Rhode Island Branch has taken a month of Mary McClure, and many other branches are working on a similar scale. Surely the one on the field will be heartened by the work and prayers of her loyal partners at home.

Who Wants a Day or a Week?

Two girls of West Roxbury, Mass., girls who were members of Camp Yiu Ch'ing (the Woman's Board summer conference for younger girls), engineered a Christmas card business which earned enough money to support Betty Cushman, the new Girls' Missionary for the month of June, the month in which that camp is held.

One girl wrote to the Young People's Secretary: "I am trying a new stunt. Every time I buy candy or ice cream for myself, I put the same amount away for Betty Cushman; and when I have $2.75

saved, I'll send it to you for her support for one day. I think that if I have enough to treat myself, I ought to be willing to give the same amount for Betty. I am glad to do it, and it's fun to see the amount grow, too." Since then, two days' work in China have been provided. Girls' clubs, classes, and societies all over our territory are taking one, two, or more days of Betty Cushman's support in addition to the money they give to the other work of their church and Branch.

There are still some days untaken, and all organizations of girls and young people are invited to fill in the gaps. When the year is ended, the Young People's Department hopes to be able to send to Mary McClure and Betty Cushman a complete calendar, showing them what each day has meant to us here at home, and reminding them that their work is our work, too.

Secretarial Changes

Mrs. Lee

In December the Board of Directors reluctantly accepted the resignation of Miss Helen Frances Smith, our Associate Secretary, who, for family reasons, has been obliged to return to her home at White Plains, N. Y. She finally severed her connection with the office on January 9. Even though Miss Smith has been with us for only about seventeen months, her correspondence with the branches and her presence as a speaker at branch meetings have made her widely known among the constituency, who will miss her cordial interest in their problems and her ready willingness to help. Mrs. Theodore S. Lee, who has hitherto been working only in the foreign department, will take over many of Miss Smith's responsibilities—pledged work, general correspondence with the branches, field work, etc. She is already widely known through her missionary service in India and as a Board secretary since 1920. Both branches and auxiliaries who are in need of counsel and information will find a warm and understanding friend in her.

Striving to Meet Apportionments

The receipts of the month show a welcome gain of $1,815 from the branches, evenly divided between regular work and buildings. It was interesting to receive the gifts coming in at the last call for 1925 from church treasurers and Sunday school workers, as well as auxiliary treasurers, who were eager to meet their apportionments and so have a good record in the Congregational Year Book. One pastor, in his first year with his present church, reported that they had gone a little above their apportionment. In reply to our congratulations he said, "We are, indeed, to be congratulated, for until now the church has had a row of goose eggs in the Year Book!" The number of workers who speak of having met apportionments is encouraging.

To Do Medical Social Work

Miss Lueders

In consenting to the request of the North China Mission to allow Miss Emma Lueders, one of our newest missionaries, to be located at Tsinanfu, we shall have an interest in a notable medical enterprise. In this city on the Yellow River is located Shantung University, a union institution supported by British and American Mission Boards. It is said to be leading all others in China in trying out coeducation, for women are found in its School of Medicine, School of Theology, and in the Educational Department of the Arts College. It is fortunate in having Miss Luella Miner as Dean of Women ever since, in 1923, it absorbed the North China Union Medical College for Women, formerly at Peking. For some time the university has been calling for a medical social worker, and when it was found that Miss Lueders' training fitted her for such a post, the mission asked our approval to send her there as soon as she finished her language study. Miss Lueders is very enthusiastic over this plan, for she has been especially attracted to the medical end of the work. We shall look forward to getting her own story of the waiting opportunities.

Day of Prayer Material

February 19, the first Friday in Lent, is the time appointed by the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions as the Day of Prayer for World Missions, which is each year widely observed throughout the United States and Canada. A program prepared by Mrs. Helen Barrett Montgomery contains hymns, responsive readings, printed prayers, a recitation, together with suggestions for intercessory prayer. These special programs, at two cents each, or at the rate of $1.50 a hundred in quantities of twenty-five or more, may be secured from our Publications Department. A card for preliminary distribution entitled "A Call to Prayer" may be obtained without charge.

For Lenten Use

Many auxiliaries are in the habit of gathering a Lenten offering for foreign missions, and often this is brought to a special service of the Woman's Society. For this purpose the Board will gladly send, free of charge, offering envelopes and attractive cards of invitation similar to those used for

Thank-Offering meetings. A "Service of Worship" appropriate to the Lenten season is available at two cents each, or at the rate of $1.50 per hundred in quantities of twenty-five or more.

Woman's Board of Missions of the Interior

Remember the Day of Prayer!

February 19 is the date of the Interdenominational Day of Prayer for Missions. Women who have not already begun to think, *plan*, and *pray* for this event, will wish to do so at once. "In Everything By Prayer" is the theme for the day. Carefully prepared programs are available at 2 cents a copy, or $1.50 a hundred. Also the customary "Call to Prayer" slips may be had for distribution in advance, free for postage. Orders for supplies may be sent to Miss Annie E. Nourse, 19 South La Salle Street, Suite 1315, Chicago. They should be in hand *early*.

The Second Term of Study

It is a joy to note that earnest thought is again turning to the united study of Latin America, now that the holidays are over. Large orders coming in for books, maps, and other helps indicate that many auxiliaries are taking up this study for the spring term.

The Literature Secretary of the W. B. M. I. is prepared to take care of all such orders. The Board urges upon the women of the interior the use of "Ventures in Inter-American Friendship," by Guy Inman (50 cents), and "Looking Ahead With Latin America" (50 cents).

Are We Rich or Poor?

The receipts of one store in Chicago for three days before Christmas averaged over a million dollars a day. We are a rich people living in a rich community. But are we so rich when we are owing money for our foreign missionary work?

We have hoped that our receipts on Apportionment from the churches would show a decided increase over last year. But although nearly all have completed their last quarter's payment, we have received no more than last year.

We ought to remember, as we are paying our personal bills, that our missionaries, who are doing our work in foreign lands, must also be paid, that their medical bills and repairs and salaries fall due to us. Without us the schools, which are overcrowded, may have no hope for more room, the children must be sent back to the dirt and idleness of the streets. Are we rich unless we have the spirit of missions in our hearts?

This may be the opportunity right now to make a Conditional Gift. Although there is to be a merger of the Boards in administrative policies, it will in no way affect the principal and interest of a Conditional Gift. Therefore, let this be the time, before there is any change in organizations, to make a Conditional Gift to our own familiar Board. Our Life Membership list is increasing all the time, and we hope will continue to increase with many loyal members who will join during this year.

Gifts for Salonica are especially needed now. The property has been secured, but $10,500 must be paid this year. Keep the needs of the work of our W. B. M. I. closely in your hearts, that it may be a part of your daily thoughts and lives and prayers.

Our New Year's Missionary

On January 10, 1926, Miss Nellie May Walker sailed to become a missionary teacher in the Lombard School for Girls at Shaowu, China. Her paternal grandfather and grandmother were missionaries under the A. B. C. F. M. in Oregon in the days when Oregon was classed as a foreign field. Born and brought up on a farm near Forest Grove, in the same state, Miss Walker breathed in missionary interest with her earliest impressions. In addition, her childhood pastor was Rev. Morton Dunning, later a missionary in Japan. As a child, one portion of her daily prayer was to be made "a missionary to heathen lands."

Miss Walker

After graduating from the Forest Grove High School, she attended Pacific University, signing the student volunteer pledge in her junior year, and graduated in 1923. Two years of high school teaching in Culver, Ore., followed her graduation. Her commissioning service was held on January 3 in the church at Forest Grove, of which she has been a member since she was nine years old.

When she arrives in Shaowu, after her year's language study, Miss Walker will find a number of W. B. M. I. missionaries among her colleagues. There are today some 240 pupils in the Lombard School, and it is the parent of twenty-eight day schools in villages near and far, which are taught by its graduates. These day schools are supported by the Chinese themselves at the cost of about $4,000 a year.

Where Our Missionaries Speak

The W. B. M. I. will be represented by Miss Frances Bement, Shaowu, China, and Miss Mary D. Uline, Home Secretary, at the annual meeting of the Missouri Branch, February 3, in Fountain Park Church, Saint Louis. Miss Bement and Miss Charlotte Willard, Marsovan, Turkey, will speak at the Annual Conference of the Illinois Branch Officers

(*Concluded on page 78*)

METHODS AND PROGRAMS

NEIGHBORS AND FRIENDS

Programs for Young Peoples' Organizations

By Ruth Isabel Seabury

Programs I and II of this series appeared in the "Missionary Herald" for January. They are based on the book "Looking Ahead With Latin America," of which at least one copy should be in the hands of the committee presenting the programs. For other suggestions on giving the programs, see the "Missionary Herald" for January, 1926.

Program III

Our Latin America

Before this session, let the leader and as many of the group as possible, read the Mexico number of the *Survey Graphic*, May 1, 1924, and the *Missionary Herald* special number, September, 1925. Both contain splendid articles and fine pictures.

1. *Hymn:* "America the Beautiful."
2. *Scripture:* Matthew 9 : 35–38, which indicates to us something of Christ's feeling if He were walking in Mexico today.
3. *Prayer:* "O Eternal God, the Father of all mankind, in whom we live and move and have our being: Have mercy on the whole human race. Pity their ignorance, their foolishness, their weakness, their sin. Let the earth be filled with the knowledge of the Lord as the waters cover the sea. Hasten Thy Kingdom, O Lord, and bring in everlasting righteousness, for the honor of Thy Son, our Lord and Saviour Jesus Christ. Amen."

4. *Leader's Introduction:* Call attention to the fact that Mexico is our nearest neighbor and the field of Latin America in which we should be most interested of all. Moreover a part of Mexico is our own Congregational responsibility, financially and from a missionary organization standpoint. Therefore we have a double reason for getting acquainted with that part of the country. It is pathetic that North Americans know so little about their neighbors over the Rio Grande, and that there have been many false impressions on both sides. Let the leader call attention to Stanley High's presentation of what Americans to the north think of those south, and Americans south think of those north of the Rio Grande (page 59, first two paragraphs). One good way to do this would be to have the class name, while the leader stands at the blackboard, the ideas that come into their minds when he says "Mexico." Doubtless some one will name bandits, revolutions, Indians, and so forth. Then ask the question, "Why should we be interested in Mexico?", drawing out such answers as that she is our next-door neighbor; she has a profound influence on the lives over the border. We have considerable economic interest. Her area is a great one—as great as all the states east of the Mississippi, taking out Pennsylvania and New York. She has produced some of the world's great men.

5. *What Can Mexico Expect of the United States?* Let the group discuss this both from the point of view of the duty of the United States and the need of Mexico, and also Mexico's ability to contribute to the betterment of humanity. In connection with this let three members of the committee present Mexico's chief problems:—

A. The History of Church and State. Pages 67 and 68.

B. Land Poverty—since the country is owned by just a few families at the top, and the poor man does not own his own acres. Pages 68 to 70.

C. Illiteracy of the Masses. Pages 72 to 74.

D. Immorality, even in the name of Religion. Pages 132 (bottom) to 135 (middle).

6. *What Is Our Congregational Contribution for Mexico's Problems?* Have some one mark on the map our Congregational stations, all located on the west coast of Mexico, our special field of responsibility. This includes Hermosillo, Guadalajara, Mazatlan, Tepic. If possible, present this in terms of personalities, both Mexican and American, asking several members to present briefly the stories indicated. See for this the September *Missionary Herald*, pages 403–405, 431. Send for the leaflets, Hero Tales (10c.), Our Mexican Honor Roll (3c.). If an Honor Roll was used in Program I, names from today's work might be added to the record of the rest.

7. *Brotherhood.* Perhaps from the stories and accounts above we have come to feel a little more sympathy for our neighbor—Mexico. We are neighbors whether we like it or not. If we can be truly brothers we are that much better followers of Christ. We have sung one of our own fine national hymns. That hymn means a lot to us. It has in it the ideals of our nation at their best, and part of those ideals include sympathy and understanding of other nations. They love their national hymns, too, and it would be a good thing for us to be acquainted with some of their music and poetry and art. As a beginning at that let us hear the national anthem of Mexico. (Note: If possible, have some one sing the Mexican National Anthem. This may be obtained from Oliver Ditson Company, 179 Tremont Street, Boston, Mass., price 40c.)

8. *Leader's Closing:* The Rev. Samuel Guy Inman, in one of his books on Mexico, has said: "The United States Government spent enough on guard-

ing the border and on the Pershing expedition into Mexico, during the year of the Columbus raid, to build in every town in Mexico of more than four thousand people, a college, a community center, a hospital, and a church, and to equip them magnificently. There would then be left over a sufficient sum to endow the public school system of each of these towns with $700,000. There would still remain the tidy amount of $15,000,000 for other parts of the program of education and community betterment."

What would be the result in "good will among men" if our churches in the United States faced seriously as an opportunity a gradually diminishing expenditure of money in Mexico, putting first of all our own work on a sound financial basis, so that it might have good schools instead of what Rembao calls "anemic" ones, and well-manned work, while gradually the Americans give place to Mexican leadership in that work until the Mexicans themselves were able to build up strong, Christian institutions in their own country?

This is something for us to think about and to remember in our thought of Mexico and our prayer for her.

9. *Prayer:* That we may be free from all prejudices; that we may come to see the Mexicans as our brothers as well as our neighbors; that we may know some of the fine things in Mexico's literature, art, and life, and the fine people whom we might know as followers of Christ. Pray for the leaders who are trying to establish Mexico on a basis of justice and brotherhood, and for all those in our own government—business men, government officials—that they may have the right understanding and sympathy, and that they might not deal in injustice and wrongdoing. Pray that we may be brought closer together as nations and as individuals across the Rio Grande.

10. *Hymn:* "O, Zion Haste."

Program IV

All American Friendship

1. *Hymn:* "We've a Story to Tell to the Nations."
2. *Scripture:* Luke 10 : 25–37.
3. *Invocation Prayer:* For this use the following verse:—

"Strong Son of God, whose work was His that sent thee,
One with the Father, thought and deed and word,
One make us all, true comrades in thy service,
And make us one in thee with God the Lord."

4. *Leader's Introduction:* The opening hymn expressed the purpose of Christ's Church as we know it—to show a Saviour to the nations. Christ must be the center of our lives and our church thinking. It is here that one of the greatest churches of all time has found its greatest weakness, for the Spanish Church as Latin America knows it presents chiefly a dead Christ as a symbol, not a living Christ, a saviour. We should never go to Latin America now as Protestants, but for that fact. We do not go to take new symbols, but to give those symbols life and to put them in a secondary place; not to take a new cross, but the same cross with a new meaning. "Christ, the symbol, may be seen everywhere; Christ in life must be developed." And sometimes the church has been guilty of crowding out Christ. It is there that as friends we can help Latin America.

5. *A Closed Book:* If possible, present "His Book," a little play which will take not more than fifteen minutes to present, and which carries just the idea which we have here expressed. If this seems too young for your society, do instead "The Waiting Guest," another short impersonation. If it is impossible to do dramatics at all, have some one tell the story of Gonzales—"Looking Ahead With Latin America," pages 160 to 170.

6. *The Way of Jesus:* In a certain city of Latin America there is one saloon to every twenty-four men. Each one of these bears the name "Jesus of Nazareth," and is regarded as a more or less sacred object by the people. Superstitiously, they flee to it in time of trouble, and yet it is the very heart of immorality in that city. Immorality and the name of Christ hand in hand! Have some one present this fact, and also the material on pages 173 and 174. Follow this with a discussion of the following questions:—

a. Which will be in your opinion the better way for the missionaries whom we send out, to establish churches of a Protestant sort, or to depend entirely for their message on living Christian lives, contacts with homes, schools, and social service institutions? What are the arguments in favor of both?

b. How do you think the missionaries in Mexico and the rest of Latin America might be handicapped by some of the things which Christians in the United States do? What are some of these things which act as handicaps?

7. *What Can We Do?* In the light of all our four programs or whatever study we have put on Latin America, what is the opinion of your group as to anything that can be done? Discuss this quite freely. Three or four things should come out, of course. They might perhaps be listed as follows:—

A. Christian attitude toward Latin America. Let us develop equality between us as individuals. Let us not be toplofty and superior in our relations with Latin America, or our opinions about her people.

B. Hospitality to strangers from Latin America. Many times students come from these countries and remain four full years in our land without ever coming to know individual Americans, except in the classroom or the formal relations of street and institution. We can make ourselves friends to these in our midst.

C. Influence on public opinion. Sometimes great injustice is done in the dealings of our country with Latin America. We can help here by making ourselves intelligent and by creating something like an intelligent public opinion among our friends. In this case it would be a good thing for us to re-

solve never to jump to conclusions, even based on the newspapers, regarding these neighbors of whom so little is known.

D. Support of our own denominational work. (See special suggestions below.)

E. Expressing friendship through practical help. If it is possible, after this discussion, charge your group to come down to definite things, and either contribute toward the work of the denomination in Mexico, or make some practical contribution such as those suggested below. If there are Latin Americans in your own community, certainly there is something for you to do.

8. *Prayer:* That the peace of God and Jesus Christ may dwell really in the hearts of Christians over all the world, and especially in North and South America.

9. *Hymn:* "In Christ there is no East or West; in Him no South or North."

Special Suggestions

I. *Things to Do:*

(For *D* above) Doubtless in your society you have already some definite piece of work abroad, either in China, India, Japan, or Turkey, or perhaps even in Mexico. If not the last, however, it might be possible for you to take some special Latin America offering for the work of our denomination in that land. This may be applied on the definite request made to the young people of the Sunday schools this year. In that case, send for the Investment Circular which gives the projects in inter-American friendship.

(For *E* above) The following is a list of articles especially needed by our workers this year:—

For schools: Mounted colored pictures for bare schoolroom and dormitory walls. Scrapbooks that are educational and could be used in schools, illustrating subjects such as Trees, Birds, Hygiene, Life in the United States, Winter in the United States, Flowers in the United States, kindergarten supplies, sewing materials, pencils and pens, pads of paper.

For hospitals: Gauze cut in nine-inch squares and folded into three-inch squares, all cut edges folded inside. Towels, unbleached; washcloths, layettes.

For children's Christmas: Dolls, white handkerchiefs, balls, scrapbooks, colored pictures, Bible pictures, small toys, picture puzzles, Christmas cards, combs.

Miscellaneous needs: Hand microscopes for Botany. Picture Rolls, formerly popular in our Sunday schools. Beads, such as from the Ten Cent Store—real luxuries. Biblical maps for our small Philippine churches. Communion tablecloths for the same churches (16 of them have none). They should be 54 inches square. Small dresses for poor children, of print or gingham.

Very important: Write to your Woman's Board for the names of the persons still most needy. Some of the missionaries may already have been supplied and some others much neglected. Write also for directions, so that the boxes may go as safely and inexpensively as possible. Our missionaries have no funds with which to pay for these boxes. The Board cannot carry the expense of postage and duty. The things are much needed. It is worthwhile sending them, but not at a sacrifice of money needed for the work in the field.

II. *Social Features:*

At one of the sessions of your society have a Mexican party, or, if possible, give a Mexican evening, to which more than your own organization will be invited, and at which something of the information you have received may be passed on to the rest. For this the following program is suggested:—

Special music. (See, in addition to the Mexican National Anthem, the collection of Little Folk Songs, available on application to Oliver Ditson Company, price, $1.00.

Dramatic sketch. Any one of those given in the society might be repeated here, or any one of those suggested might be given for the first time. See especially "The Waiting Guest."

Try one or two Mexican games. For those see "Mexican Play Hour," price, 10 cents, published by the Presbyterian Board.

Have a short talk or present the material given under the special topic on Mexico, Program III.

Have Mexican refreshments. These might take the form of a tamale supper or other Mexican dishes.

Send to your Woman's Board for mimeographed sheets entitled, "How to Make a Mexican Olla," "How to Make a Mexican Sombrero," "How to Make a Mexican House," "Mexican Basket of Fruit." Price, 3 cents each, or 10 cents for the set.

III. *Leadership for the Whole Church:*

One real service the young people's society can make is to get the entire church interested and friendly toward Latin America. We have prepared leaflets helpful for this purpose, and if you can provide the impetus and incentive for it, it will go well. Send for "What Primary Children Can Do," "What Juniors Can Do," and "Practical Service Suggestions."

Plan one big feature meeting, either a social or Sunday evening service, in the church, or a dramatic program, perhaps on some prayer meeting night. Try to tell the stories offered over various departments in the class or departments of the church school. Use pictures on the bulletin board, and create as much interest as possible.

Other Material Available:

Missionary Topics for Young People (published by Congregational Education Society. Free).

World Friendship Programs (for Intermediate Christian Endeavor Societies. Free. Woman's Board, Boston).

Missionary Plans, for use in Young People's Societies and Christian Endeavor. Free.

Hero Tales, 10 cents.

Ten Minute Programs on Latin America, prepared for Sunday schools but useful elsewhere, 10 cents a set.

THE BOOKSHELF

PRAYER IN MISSION STRATEGY

"Some of the older people can remember the days of the old-fashioned 'concert of prayer,' how the burden of the prayers used to be that God would open doors of nations long closed to the Gospel. At a time when Asia, South America, Africa, and the Island World were tightly shut and bolted; when missionaries were not permitted at all in the interior, and only in a very few treaty ports; when fear and antagonism were all but universal, the burden of prayer was laid upon the Church for open doors. Thank God, we need pray those prayers no more. The doors are open wide, all of them. Hardly a shut-away nation remains outside of the sound of Gospel bells. It is almost impossible for us to think ourselves back into that constricted world when the Church began to pray for a highway in the desert.

"All this praying and prospecting is not of the past, but of the future. Greater rivers are to be crossed than ever our fathers crossed in faith. More terrible wildernesses are to be conquered than ever they subdued. Mightier tasks wait the Church of today than ever the Church of the past achieved. And these all need for their winning and their realization a Church that has learned how to pray.

"Only as all our springs are in God shall we conquer. But in Him we are invincible. Faith and prayer can do anything—anything—anything."

From *Prayer and Missions.* By Helen Barrett Montgomery. Published by the Central Committee on the United Study of Foreign Missions, West Medford, Mass. Pp. 224, including index. Price, cloth, 75 cents; paper, 50 cents. Ordered through the Woman's Boards.

SHALL IT BE MILITARISM FOR CHINA?

"Not the least among the interests in China are the Christian forces. They have gone to China not for purposes of exploitation, but in order to help the people, and in their activities they have built up a Christian investment in China. Christians are not behind others in trying to pierce the unknown elements of the situation and see how it affects them. This little booklet is an effort to set forth in clear and straightforward terms how China's new day may influence the future of the Christian movement.

"China is beginning to wonder today whether Western nations are prepared to concede her rights, or whether she will have to fight for them. Must she, despite her age-long pacific temper, adopt militarism in order to get back from those who hold her in bondage the freedom she is entitled to? It is a most serious question not only for China, but for the rest of the world.

"The Chinese people are essentially irenic in disposition and they are not at all eager to become slaves to militarism in order to throw off the shackles of the more galling bondage to Westerners. But they are seriously roused and apparently resolved to have freedom from Western domination at any cost. The picture of this tremendous nation building up a huge military machine should cause every Christian to give serious consideration to means of preventing it.

"On the other hand, the genius of the Chinese people is friendly, peaceful, and thrifty. With their tremendous human and natural resources they can be of immense benefit to the family of nations. There is no question that China constitutes one of the largest potential markets in the world today for manufactured goods from other countries.

"The spiritual processes of such a people are marvelous in their variety and richness. It is well within the range of conceivability that they should contribute most effectively toward the solution of those problems of international relationships that so frequently produce war.

"We believe that the most noble course the Western world can follow today is the safest. Westerners should unstintingly give of their best to China instead of demanding the most from China.

"The missionary has gone to place his life alongside the lives of a great people. Together with the Chinese who are engaged with the missionaries in Christian work there are 35,000 people actively employed in proclaiming the Kingdom of Heaven throughout China. They are spreading a Gospel of good will. They are living in the most intimate contact with the daily concerns of the Chinese people. They are striving by preaching and teaching, by healing and helping, to win them to friendship with Jesus Christ. Nor must we overlook the lives of the more than half million Christians that are focal points of the contagion of righteousness.

"The Christian investment in China affects the whole destiny of the Chinese people. This is a day when contacts with Western nations are causing Chinese young people to cast aside many of the most sacred traditions and time-honored usages of their society. All the strength and power of the Christian leaven is needed to help guide the nation to dependence on the highest moral ideals. All the help of Christian people is needed to keep the face of this new and changing China toward the light of Christ."

From *The Present Situation in China and Its Significance for Christian Missions.* Published by the Committee of Reference and Counsel, 25 Madison Avenue, New York City. Pp. 40. Limited supply. Apply American Board. Free.

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MISSIONARY PERSONALIA

Miss Alice Weir (B.), of Johannesburg, left South Africa the last of August for a well-earned furlough in Scotland, which she calls home, although she has not been there for thirteen years. She will make her headquarters with relatives in Glasgow.

Since his return to Paotingfu last March, Rev. Harold W. Robinson has been doing Student Work in connection with the local Y. M. C. A. At that time the Government University wanted an American to teach English. Mr. Robinson consented to teach ten hours a week, and thus formed friendships with members of the faculty, and contacts there made led to three volunteer Bible classes among the students and several in other schools. "It was a real joy to have the opportunity of presenting the Christian solution of the world's problems. The Dean is a Christian, with a doctor's degree from Columbia, and it is largely through his influence that some very fine men have been added to the faculty this year. Who wouldn't enjoy working with such a group at a time when young China is inclined to superficial thinking along radical lines?"

Miss Josephine C. Walker (I.) is back in Shaowu, after having spent her summer in a tour of the other Congregational missions in China, gathering ideas for her own work. On her return she met Miss Jennie Jacobs (I.) at Shanghai and brought her to Shaowu, where she enters upon her duties as nurse and medical missionary.

Miss Mary W. Hurlbut (I.) arrived in Lobito on July 8, after a year spent at Lisbon in studying the Portuguese language. She is now at Bailundo, beginning her study of Umbundu. She expects to spend two months this fall at Kamundongo, studying under Dr. Sanders, who is an authority on the language.

Dr. Merlin W. Ennis, of Sachikela, West Africa, has been trying to make his American correspondents understand how the situation that some conservative brethren call "over extension" looks to the man on the ground. He says: "We have been asking for help for years; and they could not realize that we were growing up. We cannot ungrow. We are as badly off as Nicodemus. The work is like a sixteen-year-old kid being obliged to get along with his three-year-old rompers; it's not only embarrassing, but it's dangerous for the rompers. And we are the rompers. We didn't plan it this way. We are like the disciples with the miraculous draft of fishes. . . . We think this case must be taken seriously."

Miss Martha S. Wiley (I.) has a new assistant in evangelistic work in Foochow—Miss Wang, one of the girls whom Miss Wiley rescued from the Manchu quarter at the time of the Revolution, when Manchu families, deprived of their official salaries, were facing starvation or dishonor. Miss Wang graduated from the Nanking Bible School and is proving a useful helper.

Dr. Lorrin A. Shepard, of Aintab, reports himself well again and about to take up work for a time as resident surgeon, on the Cornell division, at Bellevue Hospital, New York. He considers this the best way to get the most up-to-date professional methods during his furlough. He writes: "It promises to be one of the best years of my life. The visiting doctors and the staff men are all alike congenial, and there is an enormous amount of work to be done."

Some of us had a glimpse of Dr. Harriet J. Clark (B.), formerly of Ahmednagar Hospital, now of the Bombay Community House, when she arrived from India, just before Christmas, on her way to spend the holidays with friends in the Middle West. Now she is back in Seattle, where she formerly practiced, resting and renewing old friendships. Later she expects to do some professional work in connection with children's clinics, and before her furlough ends, she will plan to get acquainted with Western Maine Branch.

Miss Alice Huggins (B.), of Tunghsien, is enthusiastic over the plan of Mr. Sidney Gamble, who was responsible for the first social survey ever made of an Oriental city (Peking), and published the result in a huge volume, to make a similar study of a rural section. She writes: "He has chosen our county and we shall all have to pitch in and help, but when it is complete it will be very useful." Tunghsien is further benefiting from the appointments of Peking's Christian mayor, whose district officials are many of them Christian. The one at Tunghsien is interested in reforms and has already inaugurated "Thousand Character" classes.

It was expected that Miss Myrtle O. Shane (B.), of Old Phaleron, Greece, would come for furlough in the early spring, but she writes that it seems best to stay on a few months longer till Miss Nina Rice (P.) can finish the year at the Girls' College and take over Miss Shane's work among the Armenians.

Rev. George B. Cowles, of Umzumbe, has been made official supervisor of all the schools in his district, all of them government-aided schools. This means that he now has twenty-eight schools and churches under his care. His field extends over forty miles and he rides about on horseback. In reporting this Mrs. Cowles adds: "We ask for no greater opportunity than we have here; we ask for no more beautiful place to live in."

Dr. Peet and his sister, Mrs. Hemphill, plan to spend the winter at Winter Park, Fla.—a wise measure, in view of his tendency to bronchitis. Rollins College at Winter Park has a faculty and student body who will welcome the news of Dr. Peet's sojourn near them.

Dr. Harada (Ex-President of Doshisha, Japan, now of Honolulu) writes that for the first time in his life he has had the experience of administering baptism to 112 persons at one time—this at Honomu, on the island of Hawaii.

In addition to his supervision of the Social Service work in Johannesburg, Rev. Ray Phillips writes a weekly article on Practical Religion for the *Rand Daily Mail*, a paper which is probably the most powerful and widespread single influence in forming public opinion on the Reef and surrounding district. These *"Saturday Talks by Padre"* are vital and interesting articles on questions of personal and group relationships from a Christian standpoint. Nothing of the kind has ever before appeared in South African newspapers.

Mr. Chase Harper, who went out last October for a three-year term in Anatolia College, Salonica, is in charge of the carpenter shop and hopes to make a great thing out of it. He has already started an orchestra among the boys. "I wouldn't trade jobs with the President of the United States," he writes.

MISSION NEWS

All the Smyrna schools and the Brousa schools were closed early in January, due to a threatened epidemic of scarlet fever.

Gedik Pasha Church, Constantinople, celebrated its Seventy-Fifth Anniversary in December, last. The church building was crowded. On the platform with the pastor were the head of the Protestant chancery, representatives of three other evangelical churches of the city, and two missionaries. The old triangle, used to call to worship in the original church in the Langa quarter, was one of the anniversary exhibits.

The Woman's Board of Missions has just received from Wenshan School, Foochow, China, the sum of $11.50, to be used for more needy girls in some other field. A similar contribution was given in 1924 for refugees from Turkey.

A sign of the times is the request of the North China Council to the Woman's Board of Missions to be allowed money to employ a Chinese principal instead of asking for another American missionary for this station. If thus released, Miss Grace Breck would be able to supervise the country work.

The prayer which the congregation at Culiacan, Mexico, has been making for the last forty years has at last been answered: A philanthropic person is going to give the land on which to build a chapel.

Four boys from last year's Fifth Form in the Boys' School, Aleppo, Syria, have entered the American University at Beirut. This year small garden plots have been assigned to each class and prizes offered for making the best use of these plots.

In the dormitory connected with the Night School for working boys and girls, Matsuyama, Japan, started so long ago by Miss Cornelia Judson, is a lad whose mother was one of the original group of weaving girls who came under the influence of our missionaries. She is a widow now, employed as the Christian matron of a large factory dormitory, supporting her only child, whom she plans to send to college. He has recently joined the church at Matsuyama.

Are we reaping fruit from the Union Women's Colleges which we are helping to support in Southern India? Certainly they are serving the needs of Capron Hall, which has Madras College graduates on its faculty and is annually sending girls on for higher education. Our picture shows the five Capron Hall girls now taking medical work at Vellore. Two others are preparing to become superintending nurses and five former pupils are now in Madras College.

FIVE DOCTORS TO BE

Capron Hall girls in Vellore Medical School

A new departure in the Bantu Men's Social Center, Johannesburg, is the initiation of a Legal Advice Department, where Natives in trouble can come with their tales of woe and get expert advice. A magistrate with twenty-five years of experience in different parts of South Africa is in charge. This is another of Dr. Bridgman's dreams which have been made a reality.

The good word has come from Ahmednagar, India, that a gift of 10,000 rupees (about $3,300) has been promised by the India Red Cross toward the expenses of a ward for tubercular patients, which is greatly needed. In a radius of 125 miles around Ahmednagar there is no place for the treatment of people suffering from this disease, and the country swarms with them. It was at first thought that a third story on the present hospital building would house the tubercular ward. Now it seems wiser to put it in a separate building, even though the expense will be greater. Eastern Connecticut Branch has given a Jubilee gift of over $1,500 for this purpose. The total cost will be approximately, in round figures, $6,000.

The officers of the Board were glad to welcome at the Rooms in Boston, early in January, Mr. H. S. Keigwin, Director of Native Development in Rhodesia, and a good friend of all the missionaries of the Board in South Africa. Mr. Keigwin has been in this country studying Hampton, Tuskegee, and other institutions devoted to the education and uplift of the negro race.

The Girls' College and the School of Religion in Athens had the good fortune in December to hear an address from Rev. Harry Emerson Fosdick, who, together with Mrs. Fosdick, was the guest of the Morgenthaus.

At the celebration of Republican Day in Merzifoun, Turkey, one of the three speeches delivered in front of the government building was by a woman. All the officials and many of the crowd wore hats or caps, although the women in the background were heavily veiled.

Paotingfu girls are rejoicing in a new dormitory addition to the Annie Gould School. In the enthusiastic letters from Miss Breck (B.), the principal, we are impressed with the joy that a little modern plumbing—so much a matter of course in America—brings to the mission field. She says: "To have hot and cold water available with no more effort than turning a faucet is a very new experience for Chinese girls whose homes are in the country. In fact, this is the first and only place in our compound where such conveniences have as yet been installed! With more than ninety boarders, it is a wonderful improvement on our old system, by which each girl went to the kitchen for a basin of hot water whenever she wanted to wash her face and hands. I think, perhaps, the cook appreciates the change as much as any one!"

Matsuyama, Japan, has established a monthly paper, named the *Mitsubasa*, conducted by the church, the night school, and the Matsuyama Girls' School.

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THE BOOKSHELF

Concluded from page 73

"Osman Pasha." By William Jourdan Rapp. The Century Company. Pp. 145. Price, $1.25.

"Osman Pasha," a four-act play, by William Jourdan Rapp, is something new by way of a presentation of the racial and religious problems in Turkey. The "Foreword" is by Charles V. Vickrey, General Secretary of the Near East Relief.

The play opens in a Near East orphanage in the interior of Turkey, where an American missionary's daughter, the commander-in-chief of the victorious Turkish forces, then pursuing the retreating Greek army, and an Armenian lieutenant in a Greek uniform are the principal figures. The Armenian is speedily eliminated by the firing squad, the American becomes a favored prisoner in the home of the General, Osman Pasha, who later professed his loyalty to Jesus and organized and promoted among Moslems the "Brotherhood of Jesus."

The romance running through the play is the infatuation of the Turk for the American girl, whom ultimately he marries. The tragedy is the deep-seated hatred existing between the Moslems and the minority populations, while the religious feature skillfully brought out is the fanaticism of the Mohammedans, and especially of the Dervish orders, against everything Christian, which resulted in the assassination of Osman Pasha.

The play is fascinating reading and reveals an accurate understanding of local conditions in Turkey.

J. L. B.

Modern Missions on the Spanish Main. By W. Reginald Wheeler and Webster E. Browning. Philadelphia: Westminster Press. Pp. 334. Price, $2.75.

This is a book of travel flavored with mission interest. It might be used as a guide book for tourists, so full are its pages of color, of history, of information as to modes and routes of travel, as to social conditions and commercial possibilities. But the object of this journey was to study the mission work undertaken in Columbia and Venezuela by the Presbyterian Board, of which Mr. Wheeler is Executive Secretary and Dr. Browning Educational Secretary of the Committee on Coöperation in Latin America. Summing up their report on one special field, the authors say, "It remains for us to cease playing at missions . . . and to begin a real work worthy of our faith and our Church." And this in substance is the conclusion to which the whole volume points. A map of the route covered and a supplementary reading list are included.

Christian Work in South America: Official Report of the Congress on Christian Work in South America, at Montevideo, Uruguay, April, 1925. Two vols. Pp. 494 and 474. New York: Fleming H. Revell Company. Price, $4.00.

Before the meeting in Montevideo twelve commissions, made up of specialists from South America and the United States, had spent more than a year in study of the subjects assigned to them. Their reports, the discussions to which these gave rise, and the consequent "Findings" are given in these volumes, thus making them a storehouse of information.

AN EVERY-DAY HERO

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and brimming over with new ideas. The children of the first class are reading by the "story method." Their eyes sparkle with pride as they rattle off the sentences. Each grade is working on a different project. The first grade pupils are building a small house. The second grade children are keeping a village shop. The third grade is working on a garden project, and the fourth grade is making a study of cotton. The children are alert and eager as they work at their separate tasks. The Minister of Education calls for the visitors' book and writes in it a eulogy of the teacher and his school.

Each year the Union Training School is sending out about twenty lads to do this kind of work. Its one aim is to develop teachers who will gladly spend themselves that the life of the village may be enriched. From the village school every year go a picked number of pupils to the Station School. From the Station School the brightest go to the High and Training Schools. A few go on into the University. A few outstanding leaders have a very thorough training. But it was the village school that gave them their start.

1926

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MISSION NEWS

Concluded from page 75

An outstanding event of the summer in Japan was the conference of the Federation of Christian Missions, where for five days representatives of all the missions discussed the vital interests of their common enterprise. The discussion centered around fuller coöperation in the various forms of work. An important action taken by the Federation was the taking over of the great Christian bookstore of the Methodist Board. The Methodist Board had proposed that it be united with the Inter-Mission Christian Literature Society, and had coupled with the proposal the offer of all its property, including its valuable lease on the Ginza and a gift of 50,000 yen toward the erection of a building that could be used not only for the combined enterprise, but as a great national Christian Headquarters as well.

THE CHRONICLE

DEATHS

January 9, 1926. In Fenchow, Shansi, China, Rev. Watts O. Pye, D.D., aged 47 years. (*See later issue.*)

December 18, 1925. In McIndoes, Vt., after a brief illness, Miss Martha J. Gleason, formerly a member of the Western Turkey Mission, aged 77 years. At the funeral service her pastor spoke of her life in Turkey, where she went in 1880, and of what her life had meant in the home community for the many years after her return from the foreign field.

December 21, 1925. In Waukesha, Wis., Charlotte Tichenor Holway, aged 56 years. Mrs. Theodore T. Holway, of Philippopolis, Bul-

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The First Hundred Years *ARE THEY THE HARDEST?*

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HOME BASE

Woman's Board of the Interior

(*Concluded from page 69*)

in Chicago, January 27–28. Representatives of this Board will also figure on the program of Student Volunteer Conventions of Illinois, Nebraska, Minnesota, and other states.

MISSIONARIES ON FURLOUGH

Several missionaries on furlough are planning graduate work. Miss Laura B. Cross, of Bridgman Academy, Peking, will study at the University of Minnesota. Miss Mabel Long, of Samokov, Bulgaria, is enrolled for the second semester at Columbia University. Miss Helen Dizney of Taiku, China, has been forced to abandon her plans for study by the serious illness of her mother. She will remain at her home in Berea, Ky. Miss Jessie Martin, Adana, Turkey, has returned from the Kennedy School of Missions, Hartford, Conn., and is doing field work in Ohio. Miss Louise Meebold, of Shaowu, is acting as secretary to Mrs. Charles B. Marsh, of the Kobe College Corporation; and Miss Charlotte R. Willard, of Marsovan, who came home for only a brief stay, has concluded to take her entire furlough at this time.

KOBE COLLEGE CORPORATION MEETING

The annual meeting of the Kobe College Corporation was held December 12, last, at 19 South La Salle Street, Chicago. After routine business, the President, Judge Dupuy, introduced Dr. Charlotte B. DeForest, President of Kobe; Mrs. Marsh, newly elected Executive Secretary, was introduced by Mrs. Lucius O. Lee. Mrs. Marsh expressed her belief that the future plans must go forward on the basis of an international, educational project.

An expression of appreciation was tendered Judge Dupuy for his four years' efficient service as President of the Corporation. The following officers were elected: President, Dr. Shailer Mathews; Vice-President, Mr. Wyllys Baird; Recording Secretary, Miss Mary D. Uline; Executive Secretary, Mrs. Charles B. Marsh; Treasurer, Mr. Harry A. Wheeler.

Woman's Board of Missions for the Pacific

THE DAY OF PRAYER

Friday, February 19, has been set aside as the Day of Prayer for Missions. We are hoping that in each community our women will join with others in planning union meetings. This year particularly, with so many problems on the foreign field, as well as at home, and considering the country's general prosperity, there is special need for our getting together for united prayer, that the people may wake up to the opportunities that are fast slipping by. Mrs. Helen Barrett Montgomery's program "In Everything By Prayer" can be bought at the Board Rooms, 432 Phelan Building, San Francisco; price, 2 cents each, $1.50 a hundred, and the Call to Prayer cards can be supplied.

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THE CHRONICLE

Continued from page 77

garia, died at the Municipal Hospital, in Waukesha, after two weeks' illness. She came to America on a short furlough early last summer, and did speaking in behalf of the Bulgaria Mission of the Board, almost up to the time of her entrance into the hospital. She had planned to return to Bulgaria no later than Christmas.

Mrs. Holway was born in Waukesha, her father being a Civil War veteran. Her grandfather, Vernon Tichenor, was the first lawyer to settle in Waukesha. Her great-grandfather was a charter member of the Congregational Church of Waukesha, established in 1837. Mrs. Holway married in 1919 and went to Bulgaria with her husband in 1922. In Waukesha she was active in city life, president at one time of the Woman's Club, and a member of the Daughters of the American Revolution. She was a graduate of the Conservatory of Music of Oberlin College.

December 31, 1925. In Winchester, Mass., Charles E. Swett, in his 87th year. Friends of the American Board will remember Mr. Swett as the Publishing and Purchasing Agent of the Board from 1887 to 1903. He is survived by a daughter.

December 31, 1925. In New Haven, Conn., Martha Bourne, wife of Rev. Otto G. Reumann, of the Foochow Mission. The Reumann family were spending their first furlough period at West Haven, Conn., while Mr. Reumann took courses in Religious Education, in Yale Divinity School. On December 4 Mrs. Reumann suffered a cerebral hemorrhage, which left her partly paralyzed. This condition showed improvement, and hope was entertained of her recovery. The second hemorrhage, however, came on the night of December 30, and early in the morning she passed to eternal rest.

To those who were associated with her in the Foochow Mission, "Marty" was always cheery and friendly. Although the cares of her family took most of her time and spirit, she shared in Mr. Reumann's work by her hospitable entertainment of the Chinese boys and men who were associated with him in his religious education work. While her loss falls heaviest on her husband and her three children—Paul, 7 years; Marion, 4; and Robert, 2—she will be sorely missed by friends both on the field and in this country.

MARRIAGES

December 8, 1925. In Foochow, China, Helen, daughter of Rev. Louis Hieb, of Hartington, Neb., and George Ratcliff, Foochow, representative of the British firm, the Brunner-Mond Company. Mrs. Ratcliff went to China in the autumn of 1924 to act as stenographer in the business department of the Foo-

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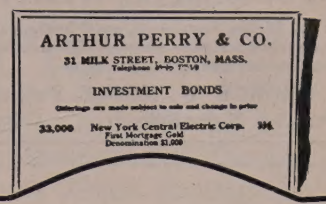

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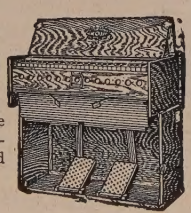

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THE CHRONICLE

Concluded from page 79

chow Mission. Her brother, Rev. Stephen P. Hieb, joined the Ceylon Mission, at Jaffna College, in 1925.

December 18, 1925. In Cagayan, P. I., Anna Isabel Fox and Dr. Floyd O. Smith, both of Cagayan.

Birth

November 2, 1925. At Dondi, Angola, Africa, to Mr. and Mrs. Sidney F. Dart, a son, John Northrop.

Sailing for the Field

December 24, 1925. From New York, Miss Isabelle Nugent (B.), of Satara, returning to the Marathi Mission, India; Rev. Joseph L. Moulton and family, of Rahuri, returning to the Marathi Mission, India.

December 28, 1925. From New York, Miss Caroline E. Frost, of Adams, South Africa, returning to the mission.

January 10, 1926. From Seattle, Wash., Nellie M. Walker (I.), joining the Shaowu Mission.

January 27. From Seattle, Wash., M. Elizabeth Waddell (I.), returning to the Foochow Mission.

Arrivals on the Field

September 29, 1925. In Coimbra, Portugal, Mr. Harold C. Wilson, under appointment to West Africa.

October 25, 1925. In Peking, North China, Miss Hazel F. Bailey, returning to the mission.

October 26, 1925. In Umzumbe, South Africa, Miss Ruth C. Cowles, joining the mission.

November —, 1925. In Fenchow, Shansi, China, Rev. and Mrs. Watts O. Pye, returning to the mission.

November 1, 1925. In Peking, Rev. and Mrs. Leonard W. Outerbridge, joining the mission.

November 3, 1925. In Foochow, Rev. and Mrs. Edward H. Smith, returning to the mission; Dr. and Mrs. Neil H. Lewis, joining the mission.

November 17, 1925. In Mt. Silinda, Rhodesia, Africa, Mr. and Mrs. Emory D. Alvord, returning to the mission.

November 30, 1925. In Prague, Czechoslovakia, Rev. John S. Porter, returning to the mission.

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"I give, devise, and bequeath to the Woman's Board of Missions of the Interior, incorporated under the laws of Illinois in 1873, the sum of dollars."

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